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DĀNASĀGARA

OF

BALLĀLA SENA

EDITED BY
BHABATOSH BHATTACHARYA

Work Number
274
Fasciculus 4



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The Asiatic Society,
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श्रीमद्बल्लालसेनदेवविरचितः

दानसागरः

DĀNASĀGARA

OF

BALLĀLA SENA

CRITICALLY EDITED WITH INTRODUCTION AND INDEX

BY

BHABATOSH BHATTACHARYA, M.A., B.L., Kāvyatīrtha

Sir William Jones Research Fellow

Work Number
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Fasciculus 4

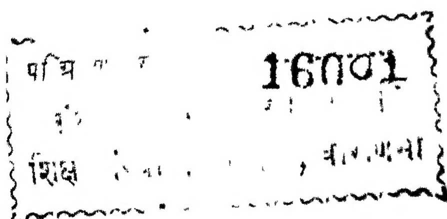


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PREFACE

It is almost a decade ago when in August, 1947, Dr. Suniti Kumar Chatterji, M.A., D. Litt., former President of the Asiatic Society, suggested to me the idea of preparing a critical edition of the *Dānasāgara* of Ballāla Sena. It was also at his instance that the Council of the Society entrusted me in the next month with the preparation of the edition and lent me the MS. of the work in their collections. I then began my work on the basis of that solitary Society MS. but I soon found out that it would be extremely risky to do so with the help of that single MS., which was not only highly corrupt but also full of omissions. So I requisitioned through the Council of the Society the India Office MS. of the same work and collated it for my edition. During the interval of almost a year between the completion of my press copy and the beginning of printing I identified the copious quotations in the *Dānasāgara* from numerous original sources, so far as the latter were accessible in printed form. The text, covering 722 pages, has since been published in three fascicles between 1953 and 1955 as work no. 274 of the *Bibliotheca Indica* and the concluding fascicle, embodying the contents, bibliography, abbreviations, introduction, errata and index, is now presented to the public. This work is almost the earliest and most comprehensive digest on *Dāna*, as the *Dānakāṇḍa* of the *Kṛtya-kalpataru*, its only predecessor by several decades, is decidedly shorter than and has not possibly been utilised by the present work. It is, moreover, one of the six digests, pronounced authoritative by MM. Dr. P.V. Kane in his *History of Dharmaśāstra* vol. II (chapter on *Dāna*) but never utilised by him in that chapter, as it then existed in MSS. only. So a complete and critical edition of this work was a desideratum, which has been fulfilled, I think, to a large extent by its preparation in collation of two MSS. of different descent, as their respective omissions and misreadings clearly indicate and also by the exhaustive identification of the quotations, helping the correction and completion of the text in many places. The short English introduction misses, I hope, nothing important; and also, instead of being a repetition of Dr. Kane's otherwise

comprehensive chapter on *Dāna*, it aims at supplying its minor deficiencies owing to its non-utilisation of the *Dānasāgara*.

My sincerest thanks are due to Dr. B. C. Law, Mr. Justice R. P. Mookerji and Dr. Suniti Kumar Chatterji, former Presidents of the Asiatic Society to Dr. N. Dutt, Dr. Sukumar Sen and Dr. S. K. De, to MM. Dr. P. V. Kane, and Pandit Nārāyaṇachandra Smṛtitīrtha of Bhatpara, for advice and encouragement, offered to me in the various stages of this work from the preparation of its press copy to its final publication.

Bhatpara
(West Bengal)
15th June, 1956

Bhabatosh Bhattacharya

CONTENTS

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Kūrmapurāna
Liṅgapurāṇa
Matsyapurāṇa
Mārkaṇḍeyapurāṇa
Padmapurāṇa
Varāhapurāṇa
Vāmanapurāṇa
Vāyupurāṇa
Viṣṇudharmottara-(purāṇa)
Viṣṇupurāṇa

ABBREVIATIONS

A.P.	= Agnipurāṇa
A.V.	= Atharvaveda
A.T.	= Āhnikatattva
Āpś.	= Āpastamba-Śrauta-Sūtra, edited by Dr. Richard Garbe B. I., 1882-1892
b.p.	= bracketed portion
Baudh.	= Baudhāyana-dharmasūtra
Bh.P.	= Bhaviṣyapurāṇa
Con.	= conjectural
D.K.	= Dānakāṇḍa of Kṛtyakalpataru
D.S.	= Dānasāgara
Div.T.	= Divyatattva
Dīk.T.	= Dīkṣātattva
Gautama	= Gautamadharmasūtra
K.P.	= Kūrmapurāṇa
K.R.	= Krtyaratnākara
Kāuś.	= Kauśika-sūtra of the Atharvaveda, edited by Maurice Bloomfield in vol. XIV of the Journal of the American Oriental Society, New Haven, 1890.
L.P.	= Lingapurāna
Manu	= Manusmṛti
M.bh.	= Mahābhārata
M.P.	= Matsyapurāṇa
Mārkeṇḍeya P	= Mārkaṇḍeyapurāna
N.W.	= North-western recension (of the Rāmāyana)
Padma P.	= Padmapurāna
Raghu	= Raghunandana
R.V.	= Ṛgveda
R.V.Kh.	= Khilas of the Ṛgveda, taken from Aufrecht's edition of the Ṛgveda, vol. II, pp. 672 ff.
SMB	= Sāma-Mantra-Brāhmaṇa, 1. Prapāṭhaka, Halle, 1901
Sm.T.	= Saṁskāratattva
Varāha P.	= Varāhapurāṇa
Vāmana P.	= Vāmanapurāṇa

Vāyu P.	= Vāyupurāṇa
Viṣṇu P.	= Viṣṇupurāṇa
V.D.	= Viṣnudharmottara
Yāj.	= Yājñavalkyasmṛti
अथर्व	= अथर्ववेदः
अनु	= अनुशासनपर्व (महाभारतस्य)
बन	= बनप्रर्व ,,
वि॰ ध॰	= विष्णुधर्मोत्तरम्
शान्ति	= शान्तिपर्व (महाभारतस्य)

CONTENTS OF THE TEXT

INTRODUCTION

Ms. MATERIALS

Three MSS. of the Dānasāgara have been collated for the present edition, viz. (1) (A)siatic Society MS., No. I.A. 73 of the Society's Collection

(2) MS. of (B)enoy Krishna Deva Bahadur of Calcutta and

(3) (I)ndia (O)ffice (of London) MSS. Nos. 719-20/1704-5, (the two MSS., being the two parts, have been considered as one).

References to these three MSS. have been abbreviated into A, B and I.O. respectively.

(1) *MS. A*

Of these A consists of 237 folios, those up to 160 being numbered in ink by the scribe himself and the rest with a few exceptions being numbered in pencil by some other person later on. As the folio 188 has been wrongly numbered as 189, so the numbers of all the subsequent folios up to the last but one have been incorrectly increased by one, while the last folio has been left without a number. The size of this MS. is 16½ in. by 5 in. and its condition is excellent, It contains 10 lines on a page and 45 to 60 letters in a line. Its script is Bengali of the early 19th. century and the numbers 21-3-05, added just at the end of the work, probably indicate that its copying was completed on March 21, 1805. It is, however, a very corrupt MS., being full of omissions, repetitions, wrong punctuations, spelling mistakes, misreadings and readings torn out of their proper contexts and placed elsewhere. It is an incomplete MS., ending abruptly with the word ***dundubhiḥ*** (which it reads as ***dundubhim***) in l. 11, p. 715 of the present edition. Though it contains no colophon owing to its incompleteness, yet it records the date of composition of the work on folio 221 (a and b) in almost similar words as those printed in thick letters on p. 657 of the present edition.

(2) *MS. B*

(*As collated from the readings in a partly printed edition*)

About one-fifth portion of the present work, corresponding to pp. 1-151 of the present edition, was published in Devanāgarī characters with a Bengali introduction and translation (pp. 1-16, 1-316) by the late Pandit Śyāmācaraṇa Kaviratna from the Sāhitya Sabhā, Calcutta, between 1914-19. This edition was based upon the collation of three MSS., viz. our A and B MSS. and a third MS., belonging to Prācyavidyāmahārṇava Nagendranāth Vasu. The editor mentions in his Bengali introduction about the almost similarity of the readings of Vasu's MS. with those of MS. A and we have also not been able to secure MS. B but have satisfied ourselves with the readings of this MS., as recorded in Śyāmācaraṇa's edition, for purposes of collation up to 151 pages in our edition and have consequently marked these readings as from MS. B. It may be added here that its script is also Bengali.

[It may by mentioned in this connection that another shorter edition of the present work (pp. 1-2, 1-80 up to a certain portion of *dānāpavāda*, thus corresponding to pp. 1-44 of the present edition) was published in Bengali characters with a Bengali translation in the Sāhitya-saṁhitā, a Bengali journal of Calcutta. We learn from its preface that it utilised our B MS. and another MS., belonging to the collection of Prāṇakṛṣṇa Biswās of Khardah but we can get no information about its editor and the year of its publication, as the title page of this edition is missing in our copy. It may be added here that the above-mentioned Khardah MS., which is also in Bengali script and now deposited in the collection (no. 1374) of the Vangīya Sāhitya Pariṣat of Calcutta, is not only extremely corrupt but its folios are in a very tottering condition.]

(3.) *I. O. MS.*

It consists of two parts, the folios of the respective parts being 1-154 and 155-309 (wrongly described as 709 in the India Office Catalogue). Its size is 15¾ in. by 5 in. and its condition is also excellent. Its

script is modern Bengali handwriting and it contains 8 lines on a page and 55 letters on the average in a line. It is almost complete and its readings are on the whole correct, but there are in several places omissions and mistakes, though not of a serious character. The five concluding folios (305-9) contain a table of contents of the whole work.

THE AUTHOR

Of the eight topics, described in the 72 introductory verses of the present work (pp. 1-8), the following six are more important, dealing as they do with the author's own account of himself, of his two immediate ancestors and of his teacher, Aniruddha and with the sources and contents of his work :—

(b) The author's own account of himself and of his father, grandfather and teacher
(d) List of works consulted
(e) List of dānas, specified in this work
(f) ,, ,, not specified in this work
(g) List of works not consulted
(h) List of fifteen preliminaries to making gifts, described in the just following introductory chapter (pp. 9-69).

The (a) and (c) topics deal respectively with 'obeisance to the Brāhmaṇas' and 'the author's request to the Brāhmaṇas of successive ages to follow his present work.' The *topic* (*b*) is now described below.

'The Sena dynasty sprung out of the Moon, the only friend of the whole world—the dynasty which is great owing to its strict observance of the Vedic rites, the boundary mountain, as it were, of the conduct of the Kṣatriyas and the veritable limit of the prevalence of the good customs, got afraid of the advent of the Kali age and which possesses the beauty of a pearl necklace, the good acts of its members standing for the transparent gems and its line of succession, ever filled with manly qualities, effulgent with those gem-like good acts, serving the purpose of the connecting thread of the necklace. In that very dynasty

was born HEMANTA SENA, who was, as it were, the hemanta (i.e. late autumn) season incarnate, having beautified the good roads (or good ways of living, in case of the king), being attractive for big and steady shades (or patronage, in case of the king) and hence easily accessible by the good for pleasant and unrestricted enjoyment (or utilisation, in case of the king), serving as a moving wish-fulfilling tree (*kalpadrumo*[1] *jaṅgamaḥ*), being naturally produced by the

1 Mr. Rangaswami Aiyangar says on p. 59 of his introduction to the edition of the *Dānakāṇḍa* of the *Kṛtyakalpataru* (G O S., vol. XCII, 1941), 'The Dānasāgara of Ballāla Sena (composed in śaka 1091), i.e. A D. 1161-69 [sic. 1169-70]) refers to the Kalpataru' Though the learned editor quotes in Appendix B of the above edition the 72 introductory verses in full and the five concluding verses of the Dānasāgara and simply prints with a waving line the above Sanskrit word (i e. *Kalpadrumo*), occurring in intro v. 3, yet he nowhere proves his above assertion. The Sanskrit phrase in question (i e. *Kalpadrumo jangamah*) is an epithet only to *hemantah*, just following it and placed as it is in a verse of *double entedre*, admits of a two-fold interpretation, vix. the hemanta (i e. late autumn) season and the king Hemanta Sena, grandfather of our author, Ballāla Sena. Our author, however, nowhere mentions any commentary or digest, not to speak of the Kṛtyakalpataru, in his long list of works consulted and also nowhere quotes a single word from the above-mentioned digest. Moreover, the word 'Kalpadruma' means 'a wish-fulfulling tree' only and though its synonym 'Kalpataru' may also be used as an abbreviation of the name of the digest in question, yet there is no warrant here for introducing this far-fetched interpretation of the innocent word 'Kalpadruma', simply because the composition of the Krtyakalpataru preceded that of the Dānasāgara by several decades (the two works being produced in the first and second halves respectively of the 12th century). The late M.M. Chakravarti also says on p. 361 of his 'History of Smṛti in Bengal and Mithilā' (J.A.S B., vol XI, 1915, pp. 311-406), 'Firstly in the Bengal School, Aniruddha was the earliest to quote the work (i e. Krtyakalpataru) as authority and Ballāla Sena's Ācārasāgara, Pratisthāsāgara and Dānasāgara seem to have felt its influence' Two works of Aniruddha have so far been published, viz. Hāralatā (B. I., 1909) and Pitrdayitā (Sanskrit Sāhitya Parisat, 1924). So it is likely that Chakravarti might have at least, consulted the printed edition of the former work, viz. Hāralatā before making the above remark about Aniruddha's indebtedness to the Krtyakalpataru, as the former had been published six years before the publication of his above paper. But curiously enough, the index

destruction of the antagonistic lotus-breeding lakes (or being raised by his inherent good qualities as manifested in excavating lotus-breeding lakes even for his enemies, in case of the king) and thus being of serene greatness. He was succeeded by the king VIJAYA SENA, bowing down to whom and carrying whose behests like garlands in their crests the members of other great royal dynasties served like the banners of victory in all possible directions. From this king was born the king BALLALA, the premier source of the rise of merits and the best of all kings—BALLALA, who, having attained royal fortunes (or looking beautiful, in case of the cloud), drenched the entire world with his spotless fame (or paddy crops of the fields, looking white like spotless fame owing to the effects of heat, in case of the cloud) and also all the directions with the torrential flow of the waters, attending his gifts (or flowing as exuberance from the bodies of the maddened elephants, presiding over the cardinal directions, in case of the cloud) and thus served as an untimely cloud, allaying the heat (i.e. torments) of poverty of those, stricken with the same. Just as the slayer of the demon Vṛtra (i.e. Indra, the king of gods) has got the Lord of speech (i. e. Bṛhaspati) as his spiritual preceptor, so this Ballāla possesses ANIRUDDHA as his teacher—ANIRUDDHA, the most revered man in the Varendrī land (i.e. North Bengal) and the best one to expound the Vedas and interpret the Smṛtis, having ever active eyes, showing manifestations, produced

of the edition of the Hāralatā contains the names of Asahāya, Kāmadhenukāra (i.e. the author of the Kāmadhenu), Govindarāja, Bhojadeva, Viśvarūpa and Śankhadhara only and not that of the Kṛtyakalpataru or of its author Lakṣmīdhara in the list of commentators and digestwriters and we have also failed to find out any quotation from the last named work and author in the Hāralatā even by a thorough examination. The same remark also applies to the Pitṛdayitā No Mss. of the Ācārasāgara and Pratiṣṭhāsāgara of Ballāla Sena have so far come to light and the just published Dānasāgara of the same author contains, however, no quotation from the Kṛtyakalpataru, as stated above. So the above remark of Chakravarti about Aniruddha's and Ballāla Sena's indebtedness to the last-named digest is totally unfounded.

by a brilliant intellect, bent upon the shastric lore (*Sārasvata-brahmani*)[2], himself following the six prescribed avocations of a Brāhmana and being the veritable store-house of the good and universally acknowledged as a truthful person. Having devoutly learnt the essence of all the Purāṇas and Smṛtis from this very teacher and being desirous of producing a digest on gifts to remove the accumulated sins of the Kali age but being at the same time doubtful of the success of his risky endeavour of ascertaining dharma, difficult to be ascertained, this king began honouring the lotus-like feet of the Brāhmaṇas. The Brāhmaṇs (lit. 'lords of the earth'), propitiated as they were with this incessant service (of this king Ballāla) assembled together and conferred upon the latter an efficacious boon, which clarified and resolved the doubts of the mind of the king who is hereby composing this work *Dānasāgara* as a result of the training, received by him from his teacher and as far as his own learning enables him to do so, for the welfare of those, who have got faith (in the subject of gifts).'

As the two verses, nos. 55 and 56, of the introductory portion containing the list of dānas, not specified in this work (*topic f*), incidentally refer to the names of the author's two other already composed works, viz. *Pratiṣṭhāsāgara* and *Ācārasāgara*, so the purport of those verses is now reproduced below: —

'The gifts relating to the dedication of reservoirs and temples have not been described in the present treatise as they have been fully

2 It is rather strange that Dr. R. C Majumdar has read the above Sanskrit word as sārasvata-brāhmanah and made a remark on p. 183 in his *Bānglādeśera itihāsa* (which is an abridged Bengali translation of his *History of Bengal* vol. I), the purport of which is given below. —

'It is inferred from Ballāla Sena's description of his teacher Aniruddha Bhatta that the latter was a Brāhmana of the Sārasvata clan.'

Not only is the above reading. not found in any Ms of the Dānasāgara, collated by us, including that of the India Office collection which reads *Sārasvatam brahmani* but also the above statement is in direct conflict with the colophon of Aniruddha's Hāralatā, wherein he describes himself as a Campāhattiya, which is one of the subsects of the Vārendra Brāhmanas of Bengal.

treated in the *Pratiṣṭhāsāgara* and those, made in different parts of the year and described in the Ādipurāna, are also not exhaustively dealt with here, as they have been so treated in the *Ācārasāgara*. A hitherto-unknown work of our author, viz. *Vratasāgara*[3] has also been mentioned twice in the present work on pp. 52 and 59 of the present edition. The last work of our author, viz. *Adbhutasāgara*[4], left incomplete by him and finished by his son, the king Lakṣmaṇa Sena, brings up the number of his works to five, which are the following:—

Pratiṣṭhāsāgara, Ācāra°, Vrata°, Dāna° and Adbhuta°.

The topics (d) and (g) enumerate the lists of works consulted and not consulted respectively by our author. The purport of these two topics is set out below one after another.

Topic (d)—List of works consulted

The following 13 *Purānas* were consulted by our author for the composition of his Dānasāgara:—

The Brahma°, Varāha°, Āgneya° (i.e. Agni°) Bhaviśya°, Matsya°, Vāmana°, Vāyu°, Mārkaṇḍeya°, Viṣṇu°. Siva°, Skanda°, Padma°, and Kūrma°.

The following 8 *Upapurāṇas* 'containing as they do chapters on dāna, as stated in the Kūrma and Ādi Purāṇas', were consulted by him:—

The Ādi°, Śāmba°, Kālikā°, Nandi°, Āditya°, Narasiṁha°, Viṣṇudharmottara° (by Mārkaṇḍeya) and Viṣṇudharma°.

3 शक्ताशक्तस्त्रीपुंसाधारणञ्च दक्षिणगोश्रृङ्गप्रक्षालनजलस्नानं हरिवंशोक्तं **व्रतसागरीय**-स्त्रीव्रतचर्य्यायामनुसन्धेयम् (p. 52); **व्रतसागरीय**-मुखबन्धस्थ-स्त्रीव्रतचर्य्यायामञ्जनदन्त-धावनादिनिषेधात् (p. 59). Vide also the present writer's paper, vix. Candeśvara's indebtedness to Ballāla Sena (*Indian Culture*, vol. XI, pp. 141-144 at p. 144, 1945) for the discovery of the existence of this work by the present writer.

4 Edited by Muralīdhar Jhā, Prabhākarī and Co., Banaras, 1905. The opening verse tells us that it was begun in śaka 1089 (1167-68 A.D.) but was left unfinished and completed after his death by his son Laksmana Sena, whom he had raised to the throne and from whom he had extracted a promise to finish the wrok.

The following 28 *Smṛtis* were consulted:—

Manu, Vaśiṣṭha, Samvarta, Yājñavalkya, Gotama, Kātyāyana, Jābāla, Vyāsa, Dānabṛhaspati, Bṛhad-vaśiṣṭha, Hārīta, Pulastya, Viṣṇu, Śātātapa, Yama, Yogi-yājñavalkya, Devala, Baudhāyana, Aṅgirasa, Dānavyāsa, Bṛhaspati, Śaṅkha-likhita, Āpastamba, Śaṭhyāyana, Mahāvyāsa, Laghuvyāsa, Laghuhārīta and Chandogapariśiṣṭa of Kātyāyana.

The following three works were also consulted:—

The Rāmāyaṇa, Mahābhārata and Gopatha-brāhmaṇa.

We thus see from the above list that 52 works have been utilised by our outhor. If we compare this list with that given in the colophon (p. 721), we find that the latter list contains the names of 46 works only, the Ādi° and Viṣṇudharma° of the Upapurāna list and Samavarta, Gotama, Dānabṛhaspati, Bṛhad-vaśiṣṭha, Viṣṇu, Yogi-yājñavalkya, Saṅkha-likhita and Vyāsa of the Smṛti list and also Gopathabrāhmaṇa being omitted, Liṅga°, Paiṭhinasi and Dakṣa, which have been really utilised, being added and Devi° and Śrībhāgavata, which have nowhere been utilised by our author, being wrongly added in the colophon list. The real number of works consulted thus comes up to 55 only. A comparison of the names of works in the exhaustive index with the above consolidated list of the same shows that Chāgaleya, Marīci and Vṛddha-śātātapa have been quoted once, twice and once respectively over and above these 55 works, besides the four Vedas, Nirukta, Pāṇini and many other miscellaneous works, while Mahāvyāsa has never been quoted.

Reasons for non-utilisation of the Devī° and Bhāgavata° have been offered by our author in topic (g), below.

Topic (g)—List of works not consulted

'The three Purāṇas, viz. Bhāgavata, Brahmāṇḍa and Nāradīya, containing as they do no chapters on gifts, have not been consulted. The big Liṅgapurāṇa, with its chapters on mahādānas, borrowed from the Matsya°, being thus similar with the latter, has not been drawn upon in this digest. The Bhaviṣya° has been carefully utilised up

to the seventh *Kalpa*, leaving aside the eighth and ninth ones, tampered by the Buddhists. The two popular treatises, Viṣṇurahasya and Śivarahasya, being mere compilations, have also not been accepted as authorities here. Though the Bhaviṣyottara is followed in practice and is not repugnant to orthodox doctrines, yet it has been excluded from this work owing to the absence of its authoritativeness. All the following works have also been ignored:—

(1) The three additional parts of the prevalent Skanda⁰, dealing with the stories of Pauṇḍra, Revā and Avantī
(2) The Tārkṣya⁰, i.e. Garuda⁰
(3) Another Brahma¹
(4) Another Āgneya⁰(i.e. Agni⁰)
(5) Viṣṇu, consisting of 23000 verses
(6) Another Liṅga⁰, consisting of 6000 verses. These Purāṇas are filled with such chapters as initiation, consecration, arguments of the Buddhists, testing of jewels, false genealogies, dictionary and grammar, are themselves inconsistent and self-contradictory and are literary forgeries of the Buddhists, heretics and similar other persons and so all these have been rejected.
(7) Besides the above list of Purāṇas and Upapurāṇas, the Devīpurāna, owing to its description of impure acts, seems to be in sympathy with the Buddhistic Scriptures and so it has also not been drawn upon in this work,'

In the above description of works, not consulted, we first find the name of the Liṅga⁰ and then find that of another Liṅga⁰, consisting of 6000 verses. The latter mention of 'another Liṅga⁰ etc.' seems to suggest that the former Liṅga⁰ is not among the rejected works. As a matter of fact, the Liṅga⁰ has not been excluded but twice quoted by our author on pp. 37 and 72 in the topics of *punyadesāḥ* and *tulāpuruṣa-mahādānam*. What our author means to say by the first statement about the Liṅga⁰ is that its mahādāna chapters, being borrowings from the Matsya⁰, have not been drawn upon and that the former Liṅga⁰ is not one of his rejected works. So the statement of Dr. R.C. Hazra that 'the verses quoted from it (i.e. the Liṅga⁰) in the Dānasāgara

may have been interpolated[5] seems to be wrong and the words 'a Liṅgapurāṇa' should be added after 'a Viṣṇupurāṇa' in the following statement of the same author :—

'It is to be noted that though Ballāla Sena expressly says that he rejected the 'Tārkṣya', 'Brahma', 'Āgneya', 'Vaiṣṇava' and 'Liṅga' as spurious and deceptive, he draws considerably upon a Brahma—, an Agni—and a Viṣṇupurāṇa in his Dānasāgara and includes them in the list of the Purāṇas used in writing the digest.'[6]

So the further statement of the same author that 'the corrupt verse 'bṛhad api...avadhārya...nibaddham' (intro. v 58) given on fol.3b (I.O.MS.) in connection with the names of the rejected Purāṇas or parts thereof also tends to show that Ballāla Sena did not use the Liṅga in his Dānasāgara. (The word '*api*' after '*bṛhat*' seems to suggest that '*avadhīrya*' should be read in place of '*avadhārya*')'[7] loses any force whatsoever. For a correct reading of the verse in question the printed edition (p.7) should be consulted.

Leaving aside the topics (e) and (h) containing the list of dānas, specified in this work and that of fifteen preliminaries to making gifts respectively, for treatment in the section on the 'synopsis of the work', just below, we shall now discuss the date of our author from internal and external evidence. We have learnt from the topic (b) above not only the names of our author's father, grandfather and teacher, viz. Hemanta Sena, Vijaya Sena and Aniruddha but also the significant fact that our author learnt the essence of all the Purāṇas and Smṛtis from this venerable teacher. But curiously enough, Raghunandana, the 16th century digest-writer of Bengal, who has made only eleven quotations from the Dānasāgara in six of his works, has introduced his Ekādasītattva quotation (p.44, Jīvānanda's edition) with the words *viṣṇurahasyānārṣatvasya dānasāgare aniruddhabhaṭṭenābhihitatvācca*, the quotation itself being the introductory verse 60 of the Dānasāgara.

5 *Studies in the Purāṇic records on Hindu rites and customs* by Dr. R. C. Hazra, p. 94, footnote 40

6 *Ibid.*, p. 138, footnote 131.

7 *Ibid.*, p 94, footnote 40.

It is thus evident that Raghunandana believed the Dānasāgara to be the composition not of Ballāla Sena but of his teacher, Aniruddha himself. The date of composition of the Dānasāgara is got not only from the post-colophon statement, recorded in the I.O.MS., the A MS. being incomplete at the end, but also from the almost similar and extremely relevant statement on p.657 in section 70, containing the chapter on 'gifts to be made in several kinds of years' (nānādaivata-vatsaradānāvarta), recorded in both I.O. and A MSS. In this section, consisting of two pages only (pp., 657-8), our author quotes only two verses from the Viṣṇudharmottara (III.317. 2 3), prescribing the gifts of sesame, barley, food and clothes, paddy and silver in sam-vatsara, pari-vatsara, idā-vatsara, anu-vatsara and ud-vatsara respectively. But before going to describe in his usual manner the relevant procedure attending the above-mentioned five kinds of gifts, our author introduces a prose paragraph with an astronomical verse with the name of the Dānasāgara thrust within it, the first part of the prose paragraph being the same as the second part of the post-colophon statement and the second part of the prose paragraph explaining and substantiating the cryptic statement of the verse itself. An English rendering of the prose paragraph with the verse is given below: —

'Now, to describe the characteristics of the sam-vatsara and similar other years, the very year of composition of the Dānasāgara itself is (first) recorded here for the illustration of a sam-vatsara. The Dānasāgara has been composed by the king Ballāla Sena, the best of all kings, on the completion of the Śaka year 1091 (recorded both in numerals and words.)

Verse — The numbers of solar positions among the stars (i.e. signs of the zodiac), which have passed off before (the composition of) the Dānasāgara and which, when divided by five, leave remainders beginning from one and ending in zero, are successively designated in a group of five years as the sam-vatsara, pari-vatsara, idā-vatsara, anu-vatsara and ud-vatsara respectively.

8 The Kṛtyatattvārṇava (A. S. Ms. I. F. 45, p. 4) of Śrīnātha (guru of

So the śaka year 1091 (the very year of composition of the Dānasāgara), calculated from the vernal equinox, is a sam-vatsara. Thus pari-vatsara, idā-vatsara, anu-vatsara and ud-vatsara follow it in order. These years recur after one cycle of five years.'

The first part of the post-colophon statement is nothing but the repetition of the names of the author's father, grandfather and teacher. We have seen before (footnote 4) that the opening verse of the Adbhutasāgara contains the date of the beginning of composition of that very work, viz. śaka 1089. As our author's three other extinct works, viz. Pratiṣṭhāsāgara, Ācāra° and Vrata° are stated by the author himself to have been already composed (vide supra) and as the dates of completion of the Dānasāgara and beginning of composition of the Adbhutasāgara are śaka years 1091 and 1089 respectively, corresponding to 1169-70 and 1167-68 A.D., so it will not be improper to place the period of literary activity of our author between 1150 and 1175 A. D.

Our above finding of the approximate period of the literary activity of Ballāla Sena from internal evidence is corroborated by the external evidence of the duration of his reign, viz. 1158-1179 A.D., as arrived at by Dr. R. C. Majumdar in his chapter on the Senas Appendix I The Chronology of the Sena kings (*History of Bengal*, vol. I),[9] p. 231. But curiously enough, Dr. Majumdar inadvertently puts the figure 11 instead of 21 as the number of years of Ballāla Sena's reign just against the above dates and repeats this mistake in the Bengali translation (p. 104) also.

Raghunandana and flourishing between 1470 and 1540 A D.), while referring to the Dānasāgara under the head 'Years', says that it was composed by Ballāla Senadeva in śaka 1091, the relevant portion being almost the same as the first part of the prose paragraph and verse on p. 657 of the D.S, referred to above.

9 Edited by Dr. R. C. Majumdar and published by the Dacca University, 1943.

SYNOPSIS OF THE WORK

The fifteen preliminaries to making gifts, which have been enumerated by our author in the introductory topic (h) in four verses (69-72) and described at length in the just following 61 pages (pp. 9-69) of the introductory chapter, are now given below:—

(1) The eulogy of Brāhmaṇas
(2) ,, of making gifts
(3) The praise of fit donees
(4) The blame of unfit donees
(5) The nature (and classification) of gifts (and requisites of a valid gift)
(6) The fit donor
(7) The charitable attitude
(8) The proper times of making gifts
(9) The proper places of ,,
(10) The (seven) modes of acquisition of wealth (and its three-fold division into black, mixed and white)
(11) The blame of making several classes of gifts
(12) The positively bad gifts
(13) The procedure of making gifts
(14) ,, of receiving gifts
(15) The technique of making gifts

As the topics (5), (7), (10), (12), (13), (14) and (15) are more important and interesting, so we shall deal with them one after another.

The nature and classification of gifts

(35 Devalasmṛti verses and 1 Devalasmṛti prose extract)

Definition—That is described as a gift when wealth is given with a charitable attitude so as to reach a receiver who is a fit recepient as defined in the Śāstra.

Divisions—Gift is said to have two causes, six motives, six constituent elements, six effects, four kinds, three classes and three vitiating factors. Neither paucity nor multiplicity (of the articles of gift) detracts from or adds to the merit of a gift; presence or absence of the charitable attitude increases or decreases the same. Piety,

material interest, lust, shame, delight and fear are the six motives of gifts. What is given to a worthy person without an eye to any particular objeet (to be achieved by such gift) but solely with the idea of giving away something, is called a 'gift of piety.' What is incidentally gifted away with an end in view is said to be a 'gift of material interest', as its merit is mundane and as it has got a tangible result for its motive. What is given out of lust to unworthy persons in connection with wine, women, hunting or dice-playing is classed as a 'gift through lust.' What is made over to supplicants (by persons), when they have been asked and have promised to make the gift in an assembly out of shame is known as a 'gift through shame.' Persons, conversant with the motives of gifts, label as a 'gift through delight' what one gives away out of cheerful disposition after having seen pleasant scenes or heard pleasant sounds. What is gifted away out of fright to the generators of fear for suppressing malice or averting injury or death is said to be a 'gift through fear.' The donor, the donee, a charitable attitude, the subject of gift which must have been acquired by the donor in a proper way, a proper time and a proper place are known as the six constituent elements of a gift. The donor should be free from incurable or disgusting diseases, be pious, charitably inclined, free from vices, pure and should be following a blameless profession for his livelihood.

[Prose passage—Insanity, skin diseases, phthisis, asthma, diabetes, fistula, dropsy and stone are the eight incurable or disgusting diseases, arising out of sin.]

A Brahmaṇa, who is possessed of learning and good conduct, good family descent and insufficient means of livelihood, is charitably disposed, possessed of all the organs of the body and free from sexual vices, is said to be the (worthy) donee. When on seeing a needy person, the donor feels pleasure and indicates it by a smiling face, when he shows honour and is free from a feeling of ill-will or irritation (towards the supplicants), that is said to be the charitable attitude. That is a proper subject of gift, which has been acquired carefully by the donor without causing pain or loss to another person, or without worry or trouble to himself, whether it be big or small. The most

proper time and place of making gifts are those in which a subject of gift is difficult to be secured and not otherwise. A compartively insignificant subject of gift becomes valuable owing to the good association of circumstances, time, place, donor and donee, while a valuable one becomes otherwise owing to the bad association of the same. Bad result, no result, inferiority, equality, superiority and permanence are the six effects of a gift. Gifts, made to an athiest, a thief, a ruffian, an adulterer, a person guilty of minor sins, to a wicked person or to a destroyer of an embryo, turn out to be of bad result. Gifts, however great, become productive of no result, if bereft of the charitable attitude of the donor. A good gift, if made after causing pain or loss to another person, becomes inferior in merit. A gift, effected in compliance with all the requisite conditions but with a sinful mind, turns out, owing to the defect in resolve, to be tainted with the fault of equality, i.e. becomes indifferent. A gift attains superiority in effect, if it is fitted with all its constituent elements, while that, which is given away out of compassion, is hallowed with permanence. The wise have divided the Vedic act of making gifts into four kinds, viz. everlasting (*dhruva*), profuse (*ājasrika*), voluntary (*kāmya*) and occasional (*naimittika*). Dedication of a garden, of a well or of any other reservoir of water is an everlasting gift, as it conduces to all the human desires. Whatever is given every day is said to be a profuse gift. What is given through the desire of securing progeny, victory, prosperity or a wife is called voluntary. What is given at certain specified times or on account of doing certain acts or is dependent on money for its performance—these three kinds are described in the Smṛtis as occasional gifts and may be accomplished with or without the sacrificial fire. Nine only among the various subjects of gift are the best, four middling and the rest are inferior—this is known according to authority as the threefold division of the articles of gift. Food, curds, honey, protection, cow, land, gold, horse and elephant—gifts of these nine best things are said to be the best; learning, house for shelter, domestic paraphernalia (like cots) and medicine—these four are said to be middling; shoes, chariots, carts, umbrellas, vessels, seats, lamps, wood, fruits, and old

chowries and all other unspecified objects, which cannot be exactly enumerated owing to their multiplicity, are inferior. A sacrifice, a gift or a lesson in vitiated by its very mention, boasting or repentance and being thus deprived of vigour, turns to nullity. So one should not mention in vain one's pious acts, as one who boasts of one's actions is called the 'erstwhile enjoyer' (of the merits of those actions). Thus a gift, endowed with all the merits and devoid of all the above defects, brings about the good result, desired by the donor, owing to its wish-fulfilling capacity, which means reputation for liberality in this world, highly increased pleasures in heaven and an inherent reverence for making gifts even in the third birth in a good family.

Further Classification of gifts

(V.D. III.299. 1a-4a, 5b-6b)

The wise have described the effects of all good actions as being divided into four classes, viz. *tāmasa*, *rājasa*, *sāttvika* and *guṇottara*.

(1) Those actions which are done without any religious procedure or simply for the purpose of deceiving others by persons, overpowered with anger or greed, are called *tāmasa* (i.e. low).

(2) Those, which are accomplished with an excess of pride, fall into the category of *rājasa* (i.e. medium).

(3) O twice-born persons! those acts, which are practised with excessive devotion, are known in this world as *sāttvika* (i.e. high).

(4) Those, which are done without any definite desire (of personal gain), are called *guṇottara* (i.e. higher than the above three *guṇas* or attributes, viz. sattva, rajas and tamas).

A man reaps the fruits of his *tāmasa* gifts in his future life, being born as a lower animal. O the best of the twice-born persons! the effects of *rājasa* gifts are experienced (by the donor), being reborn as a man, while the merits of *sāttvika* gifts are undoubtedly enjoyed in one's divine existence (in the future life). Salvation is said to be the result of actions, done in the *guṇottara* way.

The charitable attitude—effects of its presence or absence on gifts

(Two Devala verses)

If a man, were to give even the whole earth, acquired by proper means without the charitable attitude (as defined above) or to an un-

worthy person, he would secure no prosperity (i. e. religious merit) thereby. On the other hand, by making a gift of even a handful of vegetables with a heart, full of charity and to a very worthy person, he may secure all prosperity.

The (seven) modes of acquisition of wealth etc.

Manu Smṛti (X. 115)

There are seven legal modes of acquiring wealth, viz. inheritance, gift through favour, purchase, conquest, investment, service and donation of a worthy person.

V. D. (III. 299. 7-20)

O the best among the twice-born persons! the wealth, required for the accomplishment of actions, possible by means of wealth only, is said to be of three kinds, viz, black (*kṛṣṇa*), mixed (*śabala*) and white (*śukla*). The religious merit of actions done with the above three classes of wealth is also of three kinds. Whatever is done with black wealth bears fruit in a man's future existence as a lower animal. O the best of thetwice-born persons! (the results of) actions, done with mixed and white wealth, are enjoyed (by the performers) in (future) human and divine existences respectively. Whatever wealth is acquired by a person by pursuit of the peculiar duties of his own *varṇa* (i.e. caste) is known as white, that, secured by following the duties of his next lower *varṇa*, is called mixed, while that, gained by taking up by the members of the highest *varṇa* the duties of the lowest one is considered black. O best among the the twice-born persons! I shall now describe the white variety (of wealth) of all the *varṇas*. Whatever is got as a gift from worthy persons, by priest-craft and from the disciples—these three classes are known as *white* wealth for a *Brāhmaṇa*. The corresponding three classes for a *Kṣatriya* are those which are secured as booty, taxes and from civil suits and criminal cases. The similar varieties for a *Vaiśya* are obtained from agriculture, trade and tending of the cows. The wealth, secured by a *Śūdra* after serving the three twice-born classes, is his only *white* variety of wealth. A Brāhmaṇa should never adopt the duties of a

Śūdra and *vice versa*, as both the processes cause degradation to both, viz. Brāhmaṇa and Śūdra. No higher set of duties exists for a Śūdra and no lower set for a Brāhmaṇa. Members of these two *varṇas* should simply lay aside the intermediate duties which are common to the general mass outside their *varṇas*. I shall now describe the three kinds of wealth of all the *varṇas*. Whatever is acquired by a person by devices, resulting from royal service and gambling, by theft and hurting others, by manufacture of imitation articles and seizure and by false personation (as a member of a higher *varṇa*)—all these are said to be *black* wealth for all the *varṇas*. Whatever is secured by crafts and usury and in return of a benefit conferred by another person is known as the *mixed* wealth. Whatever is got through inheritance, as a gift of affection and secured as a dowry (at the time of marriage) is termed without qualification as *white* wealth of all the *varṇas*. A gift, effected by means of white wealth, produces profuse results. A learned and high-thinking man, after having performed pious acts with wealth, acquired by lawful means, becomes permanently entitled to divine enjoyments in heaven. So wealth should be acquired by lawful means.

The positively bad or forbidden gifts

These are primarily antelope hide and a cow, just on the point of giving birth to a calf (*ubhayatomukhī*). Our author has quoted one verse of the Matsyapurāṇa (260. 23b-24a) and two verses of the Ādityapurāṇa to prove the untouchability of the donee of the latter. The Agnipurāṇa (2 verses) has then been quoted to the following effect :—

'If a twice-born person, when in distress, receives as gifts out of greed an elephant, a horse, a chariot, any other conveyance, the accompanying bedding and seats of a dead person, the antelope hide and the *ubhayatomukhī*, the earth with hills and mountains and also makes purchases with false weights, he is then reborn after death as a despicable manufacturer of liquour'. The Padmapurāṇa (Sṛṣṭi-khaṇḍa, X. 16b-18a) has next been cited in its topic of the gift of

bedding requisites on the eleventh (i. e. śrāddha) day after the death of a person. It purports:—

'So that impure bed is not to be accepted as gift by the best of the twice-born persons who are to undergo the fresh performance of the *saṁskāras* (like *upanayaua* etc.), in case they accept it. The bed, gifted away in the śrāddha of a person, is condemned everywhere in the Vedas and Purāṇas and the donees of the same go to hell.'

Our author next quotes a Devala verse which means that 'one should neither give a Śūdra nor receive from him clarified butter, milk, sesamum, honey or the mystic word '*Svasti*' (i. e. let good befall you) but should make gifts of other things to him.' Our author concludes this topic by quoting from Vaśiṣtha-dharmasūtra (15. 3-5) to the following effect:—

'One should neither give away nor receive (in adoption) one's only son, as he is to continue the line of his ancestors. A woman should neither give away nor receive a son (in adoption) without the consent of her husband.'

A further quotation from the same work (13.55), is added at the fag end of the topic, purporting that 'weapons, poisonous substances and liquour are not to be accepted as gifts by a Brāhmana.'

The procedure of making gifts

This topic consists of quotations from Manu, Vyāsa, Hārīta, Āpastamba, Gotama, V.D. and Pulastya. The purport of all the quotations, except that from Hārīta which is rather a very big one and contains no really useful matter, is given below:—

Manu(IV. 235)

He who gives away an article after having duly sanctified it and he who receives such an article—both of them go to heaven but if the above procedure is not observed, they go to hell.

Vyāsa

One, being possessed of the charitable attitude, should give away according to one's capacity any one of the following things, acquired

lawfully and fit to be so given, to a poor Brāhmana, who is endowed with pity, penance, character and similar other things and is not a benefactor of the donor, after having honoured the latter with garlands etc., uttered the syllables '*svasti*' (i.e. let good befall you) and poured water (on the hand of the donee), specially on such occasions as the solar or the lunar eclipse:—

Cow, land, sesamum, gold, horse, clothes, clarified butter and similar other things.

Āpastamba (*-dharmasūtra*) (II.4.9.8-9)

All gifts are to be preceded by (the pouring of) water. But in Vedic sacrifices, the proper procedure is what is laid down in the Vedic texts themselves.

Gotama(*-dharmasūtra*) (1.5.16-17)

All almsgivings are to be made after having uttered '*svasti*' and poured water (on the hand of the donee). Similar is the procedure in all religious gifts.

V.D. (*one verse only, the second half being* III. 301.10*a*)

The donor should utter the name of the article to be gifted, next say '*dadāni*' (i.e. let me give) and then pour water (on the hand of the donee). This is the established procedure of making gifts.

Pulastya (*on the making of a gift of antelope hide*)

(The formula is:—) 'Let me give away an antelope hide, possessed of all the religious merits.'

The procedure of receiving gifts

(V.D. III. 301. 10b-36b, 39, 40b-41a, 43b-44a)

'The donee should utter *gāyatrī* in the beginning of every gift, then pronounce the name of the article to be donated with that of its presiding deity and complete the act of acceptance by the uttering of *kāmastuti* verses. After having accepted the gift from a good Brāhmaṇa, the donee should loudly utter the formula of acceptance, if

from a kṣatriya, he should do the same less loudly and if from a Vaiśya or a Śūdra, he should do it inaudibly and mentally respectively. Then follows the uttering of *svasti* in the following manner:—

If the donor is a Brāhmaṇa, the donee should utter the syllable '*om*' before uttering '*svasti*'; if the donor is a kṣatriya, the donee should say '*svasti*' only; and in cases whether the donor is either a Vaiśya or a Śūdra, the donee should inaudibly utter '*svasti*' only.' (4 verses)

Then follow 14 verses, containing the long list of the presiding deities of the various articles to be donated, which is passed over here, as the names of these deities will be found just prefixed to those of the 75 *āvartas* or chapters, enumerated in the detailed table of contents of the text. The concluding verse of this group of 14 verses definitely states that 'where no presiding deity of an article has been specifically mentioned, Viṣṇu is the presiding deity, or He is so of all articles of gift'. It should be added here that 'all the gods are the presiding deities in the gift of *abhaya* (i.e. protection from fear of death or intimidation)'. The name of the presiding deity of this gift has been omitted by our author from the heading of this topic and hence it is mentioned here from the first of the above 14 verses. The 12 verses, just following the above group of 14 verses, enumerating the proper presiding deities, deal with the mode of acceptance of various articles of gift. Their purport is just given below:—

'One should accept land after circumambulating the same and take a maiden by her hand. O the best members of the twice-born classes! the mode of accepting men-servants and maidservants is by placing their hands on one's bosom, which is the proper way of their acceptance. The mode of taking an elephant is by riding on its back and that of owning a horse by taking hold of it two ears. This latter procedure holds good without exception to all single-hoofed animals. One should accept a cow by its tail and an antelope hide by it's end. Goats are to be taken by touching their ears and all other animals are to be accepted by the wise by touching their tails. The acceptance of a camel is effected by riding on it, while that of seeds, jewels and clothes is done by taking a handful, the entire quantity and the skirt respec-

tively and also by wearing in the last case. Shoes and slippers are to be accepted by wearing them and conveyances (other than a chariot) by riding on them, while a chariot is to be taken by touching the reins (of the drawing beast) and an umbrella by its rod. O twice-born persons! all trees are to be accepted by placing one's hands at their roots, while weapons, ornaments, armour and banner, and house are to be owned by taking hold of, dressing oneself with, touching and entering respectively. O Brāhmaṇas! all natural reservoirs of water should be accepted by getting down into them, while after accepting all other things either by touching or by taking hold of them, a Brāhmana should mutter the necessary formula. The Brāhmaṇa donee, ignorant of the proper procedure of acceptance, is guilty of the theft of the article in question and goes to hell. But such a person, if conversant with the proper procedure, increases not only his own prosperity but also that of his donor. He, who accepts a thing without the knowledge of the proper procedure, gets drowned along with the donor in a dark abyss and never gets up from it. But if the Brāhmaṇa donee does so with such a knowledge, he crosses the difficulties along with the donor, just as a person with a boat safely crosses a river'.

The technique of making gifts

This topic (no. 15) is rather a very big one, covering 18 pages (pp. 51-69) of the D. S. and so we do not propose to deal with its contents *in extenso* here but shall give purport of 5 V. D. verses, quoted in its sub-topic 'homa-paribhāṣā' (or the technicalities of *homa*). Though there is a distinction between *yāga*, *homa* and *dāna*, yet, being an indispensable necessary of several dānas, such as mahādānas like tulāpuruṣa, acaladānas like gift of heaps of paddy and suvarṇadāna (or gift of gold), *homa* is also a relevant topic of the procedure of making gifts. It is 'throwing into fire something belonging to oneself over which one abandons one's ownership and which (thing) is intended for a deity'. As invocation of several deities has been made along with *homa* in the above three classes of dānas, so a description of *homa* of various kinds will not be out of place here.

The technicalities of Homa
(V. D. III. 287. 8-12)

'*Homa*, offered with *dūrvā* grass, is highly auspicious and brings heaven as its reward to the person who offers it. But one, who offers *homa* with sacred fuel, secures eight times that religious merit and ten times the merit of the latter is obtained by the person, doing so with food grains, while twice the merit of the last one is derived by the performer with paddy or white mustard. Four times the above religious merit is got by a person who offers it with barley while ten times by the person doing it with sesamum or fruits. Ten times the above merit is achieved by a person who offers it with *bael* leaves, lotuses, curds or milk. O you Brāhmaṇas, conversant with dharma! eight times the above merit is secured by one who does it with *paramānna* (i. e. rice, boiled in milk with sugar) or clarified butter.

The contents of the 75[10] *āvartas (or chapters)*

No. of dānas

Chapter I—The mahādānas (16)
,, II—The acaladānas (10)
,, III—The dhenudānas (39)
,, IV—VII—The gavīdānas
(a) Gifts of single bejewelled cows (54)
(b) ,, numerous ,, ,, (3)
(c) ,, single unadorned ,, (15)
(d) ,, numerous ,, ,, (7)
,, VIII—IX—The vṛṣabhadānas
(a) Gifts of bejewelled oxen (8)
(b) ,, unadorned ,, (15)
,, X—Gift of grass, boiled rice and salt to cows and administration of medicine to them (10)

10 Dr S. K. De is a bit inaccurate when he says on p. 353 in his chapter on Sanskrit Literature (*History of Bengal*, vol. I Dacca University) that 'the work is......an extensive digest in seventy sections, of matters relating to gifts, the author himself informing us (v. 53) that he has dealt with 1375 kinds of gift.' The v. 52 contains the mention of 75 (and not 70) *āvartas* or chapters.

No. of dānas

Chapter LXXII—Gift of sundry things on specified days or in specified places (34)
,, LXXIII— ,, to the Sungod (39)
,, LXXIV— ,, Mahādeva (i. e. Śiva) (17)
,, LXXV— ,, Vāsudeva (i. e. Viṣṇu) (124)

A summary of the contents of the chaps. I-IX,XI,XIII,XVI,XXXI, XXXVII,XLII-XLIII,LIX-LX only, important as they are, is given below.

Chap. I—The Mahādānas (or Great Gifts)

This Chapter consists of texts, quoted principally from the Matsyapurāṇa (chap. 274-289), amounting to about 400 verses. The other authorities, quoted in this big chapter of 115 pages (pp.70-184), are the Liṅgapurāṇa (1 half-verse on p.72), Pitāmaha (1 verse on p.74) and V.D. (12 verses on pp.115-6). But these are all cited by way of explanation or illustration of niceties in connection with the tulā (balance) or vṛṣa (ox) in the topics of tulāpuruṣamahādāna or gosahasra°. The mahādānas are sixteen in number, viz. Tulāpuruṣa (weighing a person against gold or silver which is then distributed among Brāhmaṇas), Hiraṇyagarbha, Brahmāṇḍa, Kalpapādapa, Gosahasra, Kāmadhenu (or Hiraṇyakāmadhenu), Hiraṇyāśva, Hiraṇyāśvaratha, Hemahastiratha, Pañcalāṅgalaka, Dharā, Viśvacakra, Kalpalatā (or Mahākalpalatā), Saptasāgara, Ratnadhenu and Mahābhūtaghaṭa. The Matsya° (274. 11-12), corresponding to vv. 8-9, p.70 of D.S., states that 'the mahādānas were performed by such ancient heroes and kings as the Lord Vāsudeva, the king[11] Ambarīṣa, Arjuna called[12] Kārtavīrya,

11 D. S. reads पार्थिवः, which means 'the king', whereas M. P. reads it as भार्गवः and consequently Kane writes Bhārgava after Ambarīṣa (p. 870, H D., vol. II).

12 Both D. S. and M. P. read नाम, which means 'called' but Kane seems to have read it as रामः and so he writes 'Rāma' after 'Kārtavīrya . Arjuna' (loc. cit.)

Prahlāda, Pṛthu and Bharata.' It then gives general directions about the construction of the pandal (*maṇḍapa*), required in making these mahādānas. As Dr. P.V. Kane has described in his chap. XXV on *dana* of the *History of Dharmaśāstra* vol. II. (pp.870-877) not only the preliminary general procedure about the pandal, the time, place, the materials, the *puṇyāha-vācana* and the invocation of the lords of quarters but also the special procedure of the sixteen mahādānas, named above, so they are passed over here.

The purport of the quotations from the Liṅgapurāṇa, Pitāmaha and V.D., referred to above, is now appended below.[13]

Liṅga° quotation with our author's preliminary remark

The arch (on the *vedī* for holding the balance) should be of substantial wood, such as sāla, iṅgudī etc. (to be enumerated below), consisting of two posts and a cross beam, fit to bear the weight of the balance, as these latter have been described as the arch in the Liṅgapurāṇa, which reads the following in its topic of the adjustment of the balance: —

(The posts and a cross beam) are to be adjusted with ropes in front of the place of the arch with proper procedure.

Pitāmaha quotation

The balance should be four cubits in height, the two posts also should be of the same height and the relative distance between the two posts should be two or one and a half cubits.

V.D. quotation

The latter half of the v. 4 of M.P., quoted just above this long V.D. quotation, is to the effect that 'one should lead an ox, with auspicious bodily marks, into the *vedī* place.' The V.D. quotation,

13 It should be noted in this connection that though Dr. Kane has named the D. S. among the six digests, specially devoted to dāna (p. 841, H. D. vol. II), yet he has utilised five digests only and was not in a position to consult the D. S., as it was practically unpublished at the time of his writing the above chapter on *dāna* of his *History of Dharmaśāstra* vol. II.

enumerating those auspicious bodily marks of the ox, is to the following effect:—

'One should examine her (i.e. the cow's) son—an ox, possessed of good characteristics, having high shoulders and hump, straight tail and dewlap, wide hip, with eyes resembling lapis lazuli, tips of hoofs and horns like corals, a very long and strong tail, nine or eighteen sharp and beautiful teeth and with white spots on the eyes. He should be let loose and he will confer in return wealth and corn on the house.

I am describing again the characteristics of the oxen to be let loose. The horns of these oxen should be shaped like *svastika*, and their roar should resemble that of masses of clouds. They should be big in size with gait resembling that of infuriated elephants, should have large breasts, great strength and energy. The head, ears, forehead, tail, feet and sides of eyes, if of a black colour, are preferred in the case of a moon-white ox, while these very parts of the body, if of a white colour, add to the auspicious character of a black ox. An ox, with a very long tail, touching the earth, himself high on the front portion but comparatively low on the back, is also preferred. The oxen, whose row shine like banners, having a spear for emblem, are blessed and they confer money, longevity and victory (on the persons who let them loose). Those oxen, who are possessed of a high head and cheeks and who complete the circumambulation being only let loose for that purpose, are not only blessed but they increase their own race. No other ox is more blessed than the one with red eyes and tips of horns but of white complexion and possessing coral-like hoofs. If these oxen, which were either originally beasts of burden or have been captured for this very purpose of being let loose, are so actually done, they increase the wealth and corn (of the persons who liberate them).'

CHAP. II—THE ACALADĀNAS

The Matsyapurāṇa (chap. 83—92)[14] speaks of ten kinds of dānas called *parvatadānas*[15] or *merudānas*, viz. of dhānya (corn), lavaṇa (salt),

14 Kane inadvertently writes 'chap. 83. 92', *op. cit.*, p. 882.

15 D. S. calls these *parvatadānas* on p. 3 in the intro. list of dānas but M. P., quoted by it on p. 185, calls them *meru* (v. 2), *śaila* and *acala* (v. 4). These were so called because the substances were heaped up like hills.

guḍa (jaggery), hema (gold), tila (sesame), kārpāsa (cotton), ghṛta (ghee), ratna (precious stones), rajata (silver) and śarkarā (sugar). The procedure in all of them is the same. A square platform, inclined towards the north-east or east, was to be prepared, smeared with cowdung and strewn with kuśa grass. In the midst of it a heap was to be made to represent a mountain with smaller heaps to represent hills at the foot of the mountain. In the case of the mountain of dhānya, it is to be made with 1000 or 500 or 300 *droṇa* measures of corn. Three trees of gold are to be planted on the middle of it and in the four directions lotus-like plants of pearls, *gomeda* and *puṣparāga*, emeralds and sapphires, lapis lazuli respectively. Gold images[16] of four gods such as Brahman, Viṣṇu, Śiva and the Sun and silver images of eight lords of quarters such as Mahendra are to be placed in appropriate places. A guru and four priests are to be chosen for *homa* and five[17] *āhutis* are to be offered to each of the gods. In the gift of salt, from over 1 [18] to 16 *droṇas* thereof are to be employed, in the gift of jaggery from 1½[19] to 10 *bhāras*, in that of gold from over 1[20]

16 Verses 15 and 18 of chap. 83 of the M. P. (D S. p. 187) prescribe the construction of 4 gold images of the gods specified above and 8 silver images of Mahendra and seven other lords of quarters only, while Kane says in this connection on p. 882 (*op. cit.*), 'Many more picturesque features such as gold and silver images of 81 gods are described in the Matsya.'

17 Verse 26 of the same chap. of M P. (D. S p. 189) prescribes the performance of *homa* witth 5 *āhutis* only with sesame, barley, ghee, sacred fuel and kuśa grass respectively to each of the gods. But Kane says (loc. cit.), '13 *āhutis* are to be offered to each of the gods.'

18 M. P. ch. 84 v. 3a (D.S. p. 202) reads वित्तहीनो यथाशक्त्या द्रोणादूर्ध्वन्तु कारयेत्, the word द्रोणादूर्ध्वं' meaning 'over I drona' and not simply 'I droṇa,. But curiously enough Kane takes it to mean 'I droṇa' (loc. cit.)

19 M. P. ch. 85 v 26 (D. S, p. 204) reads, त्रिभिर्भारैः कनिष्ठः स्यात्तदर्धेना-ल्पवित्तवान्, but Kane seems to have overlooked the latter half of this line and writes 'from 3 to 10 bhāras' (loc. cit.)

20 M. P. ch. 86 v. 26 (D. S. p. 206) reads दद्यादेकपलादूर्ध्वं यथाशक्त्या विमत्सरः, the word एकपलादूर्ध्वं' meaning 'over '1 pala' and not simply '1 pala', But Kane has taken it to mean '1 pala' (loc. cit.)

to 1000 *palas*, in that of sesame from 3 to 10 *droṇas*, of cotton from 1[21] to 20 *bhāras*, of ghee from 2 to 20 *kumbhas*, of precious stones from 300[22] pearls to 1000, with attendant hills of precious stones ¼ of the pearls, of silver[23] from over 20[24] *palas* to 10 thousand and of sugar from half a *bhāra* to 8 bhāras.

It is very interesting to note in this connection that the Dānakriyā-kaumudī of Govindānanda (ed. MM. Kamalakṛṣna Smṛtitīrtha, B.I., 1903), which is one of the five digests on dāna, utilised by Kane in his corresponding chapter, contains on p.86 the following significant paragraph:—

तुलापुरुषादिषोडशमहादानानि धान्याचलादिदशविधाचलदानानि मत्स्यपुराणोक्तानि महाराजेतरासाध्यान्यत्रोपेक्षितानि महादानपद्धतौ द्रष्टव्यानि । अन्यानि च दानानि यथा-यथमाकरेषु ह्यानि ।

That is, 'the sixteen mahādānas such as the *tulāpuruṣa* and the ten acaladānas such as the *dhānyācala*, which have been described in the Matsyapurāṇa but are not possible of being accomplished by persons other than great kings (owing to their highly expensive character), are, therefore, passed over in this treatise and should be consulted for in manuals on the procedure of mahādānas. Other dānas are also to be looked up to in appropriate source-books (like the Smṛtis and Purāṇas).'

21 M. P. ch. 88 v. 26 (D.S. 210) reads भारेणाल्पधनो दद्याद्वित्तशाठ्यविवर्जितः which line seems to have been lost sight of by Kane who fixes the lower limit of the bhāras of kārpāsa (cotton) at 5 (loc. cit) which is the number of the next higher quantity as stated in the second half of the line just above 'कनिष्ठः पञ्चभिर्मतः'.

22 M. P. ch. 90 v. 2a (D. S. 213) reads मध्यमः पञ्चशतिकस्त्रिशतेनाधमः स्मृतः, the latter portion of which seems to have been read as द्विशतेनाधमः स्मृतः by Kane (loc. cit.)

23 Kane inadvertently translates रौप्य by the English word 'cotton' (loc. cit.), after having mentioned kārpāsa (which is cotton) three lines above.

24 M. P. ch. 91 v. 3a (D. S. p. 215) reads अशक्तो विंशतेरूर्द्ध्वं कारयेच्छ-क्तितः सदा, the word विंशतेरूर्द्ध्वं meaning 'over 20 palas'. But Kane has taken it to mean '20 palas' (loc. cit.)

Chap. III—The Dhenudānas

'In imitation of the gift of cow gifts of certain articles were made and they are also described as *dhenus*.' Though the previous chap. on the acaladānas covers 35 pages (pp. 185-219) only, yet this chap. on the dhenudānas of the D. S. is also as much big, covering 36 pages (pp. 220-255). It contains quotations not only from the M. P. (chap. 82. 2-25), A. P. (chap. 210. 11-29) and V. D. (III. 307-309) but also from the Padmapurāṇa and Viṣṇudharma. The M. P. speaks of ten *dhenus*, viz. of guḍa (jaggery), ghṛta (ghee), tila (sesame) jala (water), Kṣīra (milk), madhu (honey), śarkarā (sugar), dadhi (curds), rasa (other liquids) and godhenu (cow itself). After giving a detailed description of guḍadhenu, it adds that liquid dhenus should be kept in jars and others should be in heaps, that the same procedure applies to all, and that same add suvarṇadhenu (cow made of gold), navanīta-dhenu (cow of butter) and taila-dhenu[25] (cow of oil).

Though Kane points out that the Agnipurāṇa (210., 11-12) enumerates the same ten dhenus, yet the D. S. quotation from that Purāṇa about the list of dhenus is a bit different and to the following effect:—

Of guda, ghṛta, tila, Kṣīra, madhu, śarkarā, lavaṇa, rasa, pratyakṣā (cow itself) and of jala.

It will thus be seen that the A. P. simply substitutes a dhenu of salt for one of curds. The D. S. adds after the M. P. quotation that the word 'rasa' means salt and suger-cane juice. The Padmapurāṇa quotation of the list of dhenus is almost the same as the M. P. quotation in language and the same as the A. P. quotation in purport. Not only the V. D. and Viṣṇudharma quotations in three full chapters each describe in detail the procedure of making gifts of dhenus of *ghṛta*, *tila* and *jala*, but the D. S. also contains two similar and full chapters from an unidentified Āgneya (i.e. Agni) Purāṇa on *ghṛta* and *tila* dhenus. These several *dhenus* may be donated on the solstices, on the

25 Though M. P. reads रत्नैश्च (i.e. made of jewels) here, yet D. S. reads तैलेन (i e. made of oil).

equinoxes, on the *vyatīpāta*[26] days, on eclipses, on the full moon days of Kārttika and Māgha, on *yugādi* days or when the 7th tithi of a month falls on a Sunday and the donor should subsist for three days on the substance to be donated.

Chaps. IV—VII The Gavīdānas (Gifts of cows)

After quoting 18 verses of V. D. on the eulogy of gift of cows, our author quotes two other V. D. verses and two verses from the Mahābhārata on the technique of making such gifts. The V. D. verses mean that 'a cow is not to be given away either between two or among many persons, that if a cow which has been donated to a person is sold by him, it brings hell as punishment to the donor and that the owners of ten, hundred and one thousand cows should respectively give away one, ten and one hundred out of them, all the three gifts being of the same religious merit.' The Mahābhārata verses are to the effect that 'a cow is not to be given away for purposes of being put to death, to a cultivator, an atheist or to a person eking out his living from (the labour or products of) a cow; and that the great sages have declared that he who makes gifts of cows to the above-mentioned vicious persons goes to perpetual hell.' Kane says on p. 881 (op. cit.), 'It appears that on account of the high merit associated with the gift of cows, donors sometimes passed old and weak cows on to donees.' He then quotes one passage of the Kathopaniṣad and two verses of the Mahābhārata (Anuśāsanaparvan), containing condemnation of such practices. Our author in his sub-heading of '*adeyā gauḥ*' (i. e. cows, not fit to be given away) quotes two anonymous verses, a couple of V. D. verses and two Ādityapurāṇa verses to the following effect:—

'O twice born persons! the man who makes a gift of a worn-out and useless cow enters into the darkness of hell and brings miseries upon the donee also. Just as a big serpent, having just got rid of its

26 It is one of the 27 योग, beginning with विष्कम्भ and occurs when the moon is in the constellations of Śravaṇā, Aśvinī, Dhaniṣṭhā, Ārdrā, Aśleṣā (first quarter) and amāvāsyā falls on Sunday. (Vide Kane's *History of Dharmaśāstra*, vol. II., p. 852, n. 2010)

worn-out dead skin, becomes helpless on the earth, so he who gives a cow, partly white and partly black, to a Brāhmaṇa reaches the worst state of existence.'

The preliminary topic (11) viz. *dānāpavāda* (i. e. the blame of making several classes of gifts), which has been passed over for considerations of space, contains on p. 43 the above two anonymous verses with a slightly different reading in the second one, the purport of which is given below: —

'Just like a big serpent on the earth, just delivered of its dead skin, the donor to a Brāhmaṇa of *Kalāya* pulse reaches a bad state of existence, being wholly devoid of fame.'

'O the best of Brāhmaṇas ! one should never make gifts of cows which are wanting in a limb, which subsist on milk and are old, yield no milk themselves and do not possess strength (to conceive and produce calves), are diseased, unruly, ferocious and truants or which have been bought with ill-gotten money and the donor of such cows goes to hell.'

'One should not give to Brāhmaṇas a cow which is either headstrong or deficient in limbs or the calves of which have died, which is voracious or subsists on hair, rags, stools, bones, carcasses of animals, which is in a menstruating condition or is wicked, which is uncontrollable or in the habit of giving birth to twins or the teats of which are joined together in pairs. The same prohibition holds good in the case of condemned oxen also.'

After making these preliminary remarks extending over 3 pages, our author devotes 40 pages to *gavīdānas* proper, distributed over 4 chapters viz. (1) Gifts of single bejewelled cows of 54 kinds — covering 30 pages

(2) Gifts of numerous bejewelled cows of 3 kinds — covering 2 pages only

(3) Gifts of single unadorned cows of 15 kinds — covering 5 pages only

(4) Gifts of numerous unadorned cows of 7 kinds — covering 3 pages only, which are all passed over here.

Chaps. VIII—IX—The Vṛṣabhadānas (Gifts of oxen)

While Kane has not even taken a passing notice of this kind of gift, our author has devoted 12 pages to this topic, dividing it into two chapters viz. (a) gifts of bejewelled oxen and (b) gifts of unadorned oxen, which are of 8 and 15 kinds respectively. At the very beginning our author quotes three verses of Samvarta, the purport of which is given below:—

'He, who makes a gift of an ox with auspicious characteristics and without any deficiency in limb *in accordance with the above procedure* (*uktena vidhinā*), reaps *ten times* the spiritual reward, resulting from the gift of a (similar) cow.'

[To explain the phrase '*uktena vidhinā*' our author says that 'as the above verse of Samvarta just follows two others of the same author, describing the characteristics of the gift of a cow, free from diseases, so the ornaments of a cow should be adjusted to such an ox also which is to be given away.' The couple of Samvarta verses, referred to above and already quoted on p. 260 by our author, now follows.]

'He who makes a gift of an undiseased milch cow of mild disposition and having a calf, having already ornamented it with silver hoofs and golden horns and covered it with clothes, goes to heaven and stays there near Brahman Himself for so many years as there are hairs on the body of the cow with its calf.'

Our author next quotes Yama to the effect that 'the giver of a gentle ox becomes the reaper of *ten times* the religious merit, following the gift of a cow.'

Chap. XI—Gift of land

This chapter of the D. S. is also a pretty big one, covering 23 pages (pp. 316-338) and consisting of 55 kinds. Our author, after eulogising gift of land by quoting Bṛhaspati, Dāna-bṛhaspati, Samvarta and Mahābhārata (Anuśāsanaparvan, chap. 62. vv.2-62), quotes the Nandipurāṇa on the minimum extent of land which may be given away and cites the Mahābhārata on the description of the land, not fit to be donated. The former quotation means that 'the donor lives in heaven for as many as ten *kalpas* by making a gift of that portion

of land, the wealth produced from which is able to sustain a person (with his family); and the donor lives in heaven as a reward of his making such a gift of land for a period of time in proportion to the extent of the land so given and to the annual increase or decrease of the produce of that land.' The purport of the latter quotation is, 'One should never donate a barren or scorched piece of land and also such land which is a crematorium or filled with vices (i.e. infested with vicious persons).' Then coming to the procedure proper of this class of gift, out author quotes many verses of various authorities such as Manu (one half verse) Yāj. (1 verse), Vṛddhavaśiṣṭha (3 verses), Bṛhaspati (3 verses), Viṣṇudharma (4 verses), Varāha Purāṇa, Mahābhārata (7 verses) and V. D. (18 verses). The Manu half-verse means that 'the giver of land gets everything (as the reward of his good act), such as kingdom, sons and wealth.' This half-verse is not found in the extant Manusmṛti, its approximately similar half-verse being IV. 230 b which purports that 'the donor of land gets land (in return of his virtuous act) and that of gold gets longevity'. The Yāj. verse (I. 210) is to the effect that 'one who gives land, beasts, food, clothes, water, sesame, ghee or a halting station or makes a *naiveśika* dana (i.e. spends money for the marriages of Brāhmaṇas and settling them as householders) or makes the gift of a beast of burden, ornamented (in the horns) with gold, flourishes in heaven.' The Vṛddha-vaśiṣṭha verses mean, 'whatever sins a man may have committed just from his very birth, he is purified of them by making a gift of only as much land as ise qual to a *gocarma*. That land which a hundred cows with one bull occupy without being closely packed together is called *gocarma* by persons, conversant with the Vedas; or *gocarma* is that portion of land which is 10 rods squate or 10 rods by 15 rods with a rod of ten cubits.' The last of the Bṛhaspati verses also defines *gocarma* but in a different way. It is to the following effect:—

'*Gocarma* is equal to ten *nivartanas* and a *nivartana* is that portion of land which is 30 rods (square) with a rod of ten cubits; Our author says by way of explanation that 'the length and breadth of a *gocarma* are 3000 and 300 cubits respectively,' which comes to the same measurement. The last of the Viṣṇudharma verses lays

7

down that 'gifts of gold, cows and land save a person from all sorts of sins'. The V. D. verses prescribe corresponding spiritual rewards for making gifts of several classes of land, such as land fit for building a house or for the growing of vegetables, park land, land fit for excavating a tank therein or for constructing a temple, garden land, land rich with precious stones, gold and other metals, red chalk and similar other deposits, copper sulphate, salt (i. e. sodium chloride), leguminous grain, fuel and medicinal herbs, land fit for the growing of śūka kind of rice or for sugarcane plantation, a meadow, a piece of land with ripe crops and land, purchased from a previous owner.

Chap. XIII—Gift of water

This chapter consists of 9 pages (pp, 341-349) and 36 kinds. After quoting several authorities including Yāj., Mahābhārata and V.D. on the eulogy of making gift of water in its first half portion, this chapter of D.S. sets out the procedure of the distribution of water, other than required for washing or bathing purposes i. e. of drinking water to thirsty travellers. It quotes a long extract of 11 verses from V. D., a short summary of which is given below:—

'One, who sinks a well on the roadside, flourishes in heaven and he, who makes it fitted with other useful things, reaches the permanent abode. The surrounding portions of the well should be besmeared with cowdung and provided with a rope and a waterpot (to draw water from the well), a big pitcher, an attendant, dishes of clay, salt, grass (for cows), fruits, ground barley, cow's milk, many beds, many seats, fuel, other necessaries and cooling apparatus in an adjacent beautiful house, built for the purpose and free from the disturbances of winds.'

Chap. XVI—Gift of rice (i. e. food)

This chapter cousists of 19 pages (pp. 357-375) and 43 kinds. After the usual eulogy of this gift from the well-known authorities, the D.S. quotes a text of the Kūrmapurāṇa which states that 'a person reaps no reward of his making a gift of cooked rice to a householder who should be given uncooked rice and the donor then becomes en-

titled to the highest spiritual position (after death); In the accompanying prose comment the D.S. says that 'the religious reward, resulting from a gift of cooked rice to a householder, is less than that following a gift of uncooked rice to the same, the obvious reason being that the householder (who can cook the rice in his own house) will be able to perform his five *mahāyajñas*, if supplied with uncooked rice.' The actual procedure of this gift of rice is divided into two classes, viz. that of giving ordinary rice and that of giving it in specially prepared dishes. One of the three Mahābhārata verses and the single Devala verse, quoted in the first subheading (viz. *sāmānyānnadāna*), are more important and so their purport is given below:—

'The rewards of a person who gives unvitiated cooked rice to a fatigued unknown traveller are very great.' [The D.S. adds in the prose comment that 'the donor should construct a resting place by the side of the road and serve out dishes of rice to travellers under the shade of a tree.']

'A person, who has committed many sins but who makes a gift of one's favourite kind of cooked rice to any person and specially to a Brāhmaṇa, destroys his own sins'. The second sub-heading (viz. *viśeṣānnadāna*) is rather longer than the first one and contains quotations from many authorities, the most important being those from the Mahābhārata and the V.D. One of the Mahābhārata verses states that 'the house of that person, who gives *pāyasa* (i.e. rice boiled in milk with sugar) by mixing it with ghee to Brāhmaṇas, is never disturbed by the Rākṣasas.' Another M. bh. verse is to the effect that 'if a Brāhmaṇa who is versed in the Vedas collects rice from many houses by means of begging and afterwards gives it away to another Brāhmaṇa, adept in the Vedic lore, then the former gets happiness.'

The purport of some of the V.D. verses is now given below:— 'The gift of *paramānna* (i.e. rice boiled in milk with sugar) brings permanent satiety to the donor, while if it is made to an exhausted traveller, its religious merit becomes very great'. 'The gift of rice to learned and studious Brāhmaṇas is highly productive'. 'One who gives away toys, sweetmeats or delicious fruits to children reaps the reward of the performance of an *agniṣṭoma* sacrifice.'

Chap. XXXI—Gift of clothes

This chapter covers 7 pages only (pp. 407-413) and consists of 26 kinds. One of the two Agnipurāna verses quoted in this chapter states that 'fire becomes agreeable to those persons who make gifts of blankets which are new, fine and of very large dimensions, to the best of the Brāhmaṇas, suffering from the torments of cold.' The Ādityapurāṇa quotation is to the effect that 'one attains the world of Brahman (after death) by making a gift of fire and clothing to another person'. The V.D. quotations, which are the largest in number in this chapter of all the citations, not only enumerate various kinds of cloth, such as those made of cotton, wool, procured from either goats, deer or sheep, silk, linen, barks of trees and dyed with various colours, such as red, blue etc. but also lay down the corresponding religious merits, following the gift of those kinds of cloth.

Chap. XXXVII—Gift of houses

This chapter covers 8 pages only (pp. 441-448), deals with 17 kinds and is divided into two sections, viz. (1) gift of houses, furnished with food and household materials and (2) gift of houses, not so furnished. The first section begins with a long passage from the Kālikāpurāṇa, consisting of 15 verses which have been found not in the printed Kālikāpurāṇa but in Aparārka (pp. 377-378) as quoted from the same authority (14 verses) and from Dakṣa (the last verse). Though our author has quoted Yāj. (1.210) in many chapters of his work, such as that on gift of land (p. 321), on gift of water (p. 341) etc., yet he has nowhere in those chapters explained the word '*naiveśika*', occurring in that verse of Yāj. but has done so on p. 516 in connection with a quotation from M. bh. (Anuśāsana 57.33), also containing the above word and occurring on the previous page in the chapter 50 on 'marriage, *upanayana* and sacrifice requisites'. The word in question means, according to our author, 'requisites of marriage and similar other *saṁskāras*'. The first section of the present chapter, though termed as '*sopakaraṇa-gṛhadāna*' (i.e. gift of houses, furnished with food and household materials), is nothing but the '*naiveśika dāna*', mentioned in various quotations of Yāj., M. bh, etc. by our author

and once explained by him, as referred to above. The brief purport of this Kālikāpurāṇa quotation[27] on *naiveśika* dana is here quoted from Kane (op.cit. p. 857):—

'The donor should choose eleven Brāhmaṇas of *śrotriya* families (devoted to the study of the Veda) and of good character and conduct, should build eleven houses for them, should get them married at his expense, should furnish the houses with stores of corn, with cattle and servants, beds, seats and slippers, vessels of clay and copper and other utensils for taking food, with iron, gold and garments; and having thus furnished the houses, should settle the eleven Brāhmaṇas in the eleven houses and for their maintenance bestow upon each one hundred *nivartanas* of land or a hamlet or half a village; he should induce the Brāhmaṇas to be *agnihotrins*. By so doing he secures all the merit that is secured by the performance of sacrifices, vratas, various dānas or pilgrimages to sacred places and enjoys in heaven all pleasures. A man who is unable to do as much as above may settle only one Brāhmaṇa according to his means and he secures the same rewards.'

'The merit of him, that establishes a Brāhmaṇa, who is without father or mother, by performing his *saṁskāras* and by getting him married, is beyond reckoning.'

The second section of this chapter, termed as *anupakaraṇa-gṛhadāna*, is rather shorter, covering a little over a page and consisting of short quotations from the usual authorities like Manu, Yāj., M. bh. and V.D.

Chap. XLII—Gift of the Purāṇas

This chapter deals with the gift of manuscripts of the Purāṇas only, that of the MSS. of the epics, dharmaśāstras and other branches

27 The first two lines of v. 7 of the above Kālikāpurāna quotation contain lacunæ. So they are reproduced here in full from the same quotation, preserved in Aparārka (p. 377).—

योजयेत्सोममूर्तिं च चिन्त्य तेषु द्विजेषु वै ।

एकादशैव तास्तत्र दम्पत्योः प्रतिमात्मकाः ॥

The portions, printed in thick letters above, are the only corresponding parts of the above two lines, which could be deciphered in Mss. A and I. O., collated for this edition, the rest having been supplied from Aparārka.

of learning being dealt with in the next chapter on 'the gift of learning.' The present chapter contains a long extract from the Matsya° (53. 3-4, 11-56) and a short one from the Kūrma° (2. 46. 122, 124—126) only about the merit secured by making such gifts, the Matsya° also stating the number of verses in each of the 18 Purāṇas. The purport of the Kūrmapurāṇa verses, which are 4 only in number, is given below:—

'This valuable Purāṇa (i.e. Kūrmapurāṇa) has been uttered by the Great Lord Viṣṇu, the origin of the universe, who had assumed the form of a *kūrma* (i. e. tortoise). Just hear about the religious merit of that person who, after having made a good vow, causes a copy of this Purāṇa to be made and then makes it over in the month of Vaiśākha to a Brāhmaṇa, well-versed in the Vedas. (He lives in heaven), having been freed from (the consequences of) all previous vices and endowed with all kinds of wealth. When he descends from it after having enjoyed plenty of celestial and charming pleasures in heaven, he is reborn in a Brāhmaṇa family and due to the merits of previous good actions becomes a master of *Brahmavidyā* (i. e. highest spiritual knowledge).'

Chap. XLIII—Gift of learning

This chapter is not only moderately big, covering 20 pages (pp. 472—491) but is also full of highly interesting matter, dwelling upon the following 21 topics:—

(1) Eulogy of gift of learning (i. e. teaching)
(2) Nature and effects of the gift
(3) Eulogy of a teacher
(4) Fit donees of the gift of learning
(5) Procedure of beginning to write a book
(6) ,, ,, preparing the *sarayantra*
(7) Preparation of the leaves or folios to write upon
(8) ,, ,, ink
(9) ,, ,, the penrod
(10) Procedure of placing the model book to be copied
(11) ,, ,, beginning of the actual writing

(12) Procedure of correcting the text of the model book
(13) ,, ,, dedicating the new copy to a temple
(14) ,, ,, explaining the contents of the new copy by collaboration of the reader, listener and teacher
(15) Rules to be observed when hearing the above explanation
(16) Method of reading
(17) ,, ,, thinking
(18) The concluding procedure of the explanation of Śāstras
(19) Procedure of the gift of the new copy to a Brāhmaṇa
(20) ,, ,, teaching
(21) Effects of gift of learning

The first topic—Eulogy of the gift of learning

It consists of 8 verses only, quoted from the following five authorities, viz. Manu (IV. 233), Yāj. (I. 212), Yama, Ādityapurāṇa and V. D. (III. 301. 1-4), the remaining 20 topics having been prepared by our author by quoting as many as 124 verses from the Nandipurāṇa only. Then after stating the actual procedure of the gift, our author gives in conclusion an appendix of 4 V.D. verses (III. 303. 5—7, 15) and a single Yogi-yāj. verse (II. 67a—68a) only.

The Manu verse, quoted at the very beginning of the first topic lays down that 'the gift of *Brahman* (i.e. learning) is superior to all other gifts such as those of water, food, cow, land, clothes, sesame, gold and clarified butter.'

The second topic—Nature and effects of the gift

'A virtuous person should by all means make a gift of the Śāstra (i.e. learning), inasmuch as every worldly object, good or evil, is contained in it. The branches of learning are spoken of to be the following fourteen, viz. the four Vedas, the six auxiliaries of the Vedas, the Dharmaśāstra, the Purāṇa, the Mīmānsā (both Karmamīmānsā and Brahmamīmānsā, i.e. Pūrvamīmānsā and Vedanta) and Tarka (i.e. Logic). Many thousand excellent sub-branches of learning have sprung out of the above fourteen branches by division and subdivision, viz. Āyurveda (Science of Life or Medicine), Śasyaveda (Science of Agricul-

ture), Dhanurveda (Archery), Ātmavidyā (Metaphysics), Kalāvidyā (Fine Arts), Vārtā (Economics) and Śilpavidyā (Technology). Of these, Metaphysics is the best as it scares away the fear of the world, puts an end to all sorts of miseries and destroys all kinds of vice. Medicine is also a very important one, as it conduces to virtue or vice. Fine arts are a sequel to Technology and are not only various in number but produce great effects. Again, that branch of learning, which, though comparatively unimportant, helps even a single person to earn his livelihood, will sanctify thousand generations [of the giver (i.e. teacher) of that branch of learning]. A branch of learning, originally kept secret but afterwards given away either in conformity with the procedure laid down below or without that procedure, helps the giver to attain permanent worlds.

* * *

What is not given in this world by the person who cures any sort of creature by means of Medicine? What permanent virtue is not acquired by him whose yields of crops are plenty by dint of his knowledge in Agriculture? What good is not conferred by him who reconciles the conflicts of the Vedic texts by means of his learning in the Mīmāṃsā lore and thus paves the way of the performance of sacrifices?

* * *

The virtue of the performer of a religious action (such as gift of a treatise on dharmaśāstra) after he has understood the import of that śāstra is ten times that of a simple donor of a Dharmaśāstra work.

* * *

This gift of learning is full of all the qualities which can bring about the fruition of all the desires. If it is made to a proper person, it becomes a very great mystery. Who can ascertain the religious merit of that pious man, who gives it away anywhere after dedicating it to a principal god and carefully honouring a teacher, adept in the elucidation of learning, by physical labour, mental devotion, salutation, gift of riches and all other qualities?'

The third topic—Eulogy of a teacher

'Just as the high lustre of the best jewels becomes insignificant when covered within a pot, so do the fourteen branches of learning

(if not explained by proper teachers). As learning does not attain fruition without the proper teaching, imparted by a learned teacher, so a teacher should be always honoured. He, who always worships his teacher, whether present before him or absent from him, with garlands, clothes and ornaments like the god Pinākin (i.e. Śiva), gets due to his favour all the desired objects and he should, therefore carefully do so. One should daily worship one's teacher with devotion, love and care and with the reverential idea that the teacher is one's mother, father, friend, relation and a great wishing-stone. This teacher-worship is an antedote to the misery of ignorance and a way of escape from (future) hell. The benefit a teacher confers on a pupil can never be so done by the parents or other worthy relations of the latter.

* * *

He who, being himself familiar with the idea of the entire matter and also with various turns of speech, in conformity with good idiom, explains the outer (i.e. superficial) as well as the inner import of the Śāstra by the significance of the words and sentences and also in consistency with the successive ideas, is just like the highly intelligent Lord Śaṅkara (i.e. Śiva).

* * *

Just as the whole world appears to be blind without the sun, so all subjects of study remain obscure without the explanation of teachers. So he, who always looks upon his teacher just like Mahādeva (i.e. Śiva), attains the result of the performance of all virtuous acts.'

The fourth topic—Fit donees of the gift of learning

'Learning is the best object of gift. So a learned person, after having mastered the procedure of its gift from a teacher, should give it away properly with a devoted heart. One should first worship it and then make a gift of it to worthy recipients, specially to the meritorious. One should only give to another such object of learning as is specially suited to him. Aspirants of virtuous results should carefully give objects of learning in famous temples and with expenditure in proportion to their economic capacity.'

The fifth to the eleventh topic—Procedure of beginning to write a book etc.

'After having worshipped the great gods, Rudra (i.e. Śiva), Brahman and Janārdana (i.e. Viṣṇu), one should cause (a book) to be written on a day, rendered auspicious by the conjunction of a planet with a star. The scribe who should be an expert in copying (manuscripts) should face the east and have a good *sarayantra*, made of either gold or silver, of ivory or of good timber. This *sarayantra* should not only be beautiful, attractive, of light weight and furnished with white leaves or folios but should also be fitted with expanding and contracting artifices. The scribe should transfer (by means of copying) the knowledge, deposited in the original manuscript, to those leaves or folios. The size of the copy MS. should be twice as broad as that of the writing portion. The body of this MS. should be very white, light and beautiful, bordered by black or red lines, tied with cotton threads and perfumed with many good scents. The copying ink should have a sufficient quantity of blackness in it, being a permanent mixture of yellow, red, green and black liquids and should have good scents, applied to it. The penrod should be made excellent with golden pictures. The outside cover of the MS. should be made beautiful, attractive and well-painted with yellowish red colour. The MS. should also be light, very wide, well-bound with spotless wood and fitted with a tying thread. After having made the original MS. the model and placed the copy MS. on the *sarayantra* in a secret but whitewashed and beautiful house, full of many trees and flowers, perfumed with incense, filled with the images of gods and fitted with a clean canopy, the scribe, who should have already bathed, beautifully dressed himself with white garlands of flowers and white clothes and put on golden ear-rings and finger-caps, should begin writing with a penrod and an inkpot, full of ink, with nail-anointing and penrod-cutting materials and to the accompaniment of the sound of trumpets. The learned *yajamāna*, after having worshipped the Fathers and gods and made the Brāhmaṇas utter *svasti*, should cause the scribe write down five or ten verses in the beginning as a sample of the copying. The scribe should go on copying on the second day in an auspicious

asterism in the same manner with the utterance by the Brāhmaṇas of *puṇyāham* (Let this be an auspicious day). The completion of copying the MS. should also be marked by the similar utterance of *puṅyāham* and feeding of Brāhmaṇas.'

The twelfth topic—Procedure of correction

'Both the Mss., the model and the copy, should be compared and read out. The omission and repetition of letters and marks should be properly checked and the propriety of affixing *anusvāras* and *visargas* should be also be considered in the context of the subject-matter of the work and in view of the avoidance of tautology. The real intention of the author should be found out by means of the following particulars: —

The popular acceptation of the words, their appropriateness to the topic in question, consistency in the form of queries and replies among the aphorisms themselves and of the thesis as a whole, when not expressed in an aphoristic form, quotations, made in full or simply referred to, to elucidate the context, consideration of the proper import of a homonymous word, consistency with all other branches of learning without giving up the significances of the cases, enquiry into the sense of an obscure word like 'carya' and consideration of the metrical requisites (in case of verses).

An intelligent scribe should thus fully scrutinise both the Mss. to arrive at the correct text.'

The thirteenth topic—Procedure of dedication to a temple

'One should dedicate such copied Mss. to temples along with a huge treasure and with the clear mention of the particular provincial script of the dedicated Ms. The Nāgara[28] (i. e. Devanāgarī) is

28 Though the last quarter of v 1. of this topic (p. 481) reads मुख्यं नापरमुच्यते, yet it should be 'मुख्यं नागरमुच्यते' as A MS. reads ०नगर० (नागर?) and also because in the just following actual procedure (pp. 488-489) our author says, 'He (i.e the donor) should then honour the scribe up to his capacity with gold rings and other ornaments and white garlands and garments—

said to be the best script (for copying Sanskrit Mss.) The Ms. to be dedicated should then be beautifully adorned, being covered with a cloth and placed[29] on an elephant, horse or chariot (according to one's capacity), which should have been also covered with white clothes, set with various gems and equipped with bells, chowries and banners along with an umbrella with a bejewelled rod. It should thus be carried to a temple to the accompaniment of dance and music, vocal and instrumental, auspicious shouting and chanting of Vedic hymns. After worshipping the gods with various sorts of incense and presents, one should then dedicate the Ms , having an eye to the parmanent spiritual benefit of the Fathers or other intimate relations. The donor should then complete the work of dedication in a Śiva temple with proper procedure, honouring with *dakṣiṇā* Brāhmaṇa devotees of the god Śiva for the permanence of the above dedication. This should be followed by festivities in a Viṣṇu temple up to one's capacity, by the king in the town, by village headmen in the village and by the householders in their respective houses. These festivities should also be participated in by the donor's own relations who should have assembled together after having bathed, garlanded themselves and taken their meals and should have thus become well-dignified.'

The fourteenth topic—Procedure of explaining the contents

'The learning, deposited in that book, should then be read out before persons, full of delight and devotion. The discerning donor should first honour the reader of the dedicated Ms. with clothes and similar other things according to his capacity and then show his respect

the scribe who has just bathed and is *conversant with the nāgara script* (नागरलिपिज्ञं) and if such a scribe is not to be had, he should honour in the above fashion at least one such, familiar with any other script.' This is a direct proof of the assumption of the All-India status of the Devanāgarī script even before the 12th century A.D., when the Nandipurāna, containing this verse, must have been composed.

29 आरोग्ययानरत्नाढ्ये as read in the 1st line of v 2 of this topic (p.481), is wrong and should be corrected as आरोप्य याने रत्नाढ्ये

to the teacher with the best possible candour. The listener should also be honoured with flowers and incense. The reader should be a veteran, learned and intelligent Brāhmana, not only proficient in deciphering scripts but also an adept in metrics and etymology, being at the same time modest, talented and enterprising, conversant with polity and gifted with the power of delivery and an audible voice. The teacher also should not only be a learned, veteran and pious Brāhmana but should, moreover, be free from jealousy, inherently pure, sweet-smiling and talented. He should be practising vows, being conversant with their procedure, an adept in all the branches of learning, capable of reconciling the usual fallacies, being familiar with them, full of devotion to learning and competent to offer a good explanation of a difficult text, due to his familiarity with the sequence of topics. He should be able to differentiate one chapter from another (in a prose work) and one canto from another (in a metrical composition), interpret the true significance of case-endings and know the meanings of individual words and verses and of the work as a whole. Such a talented teacher should also be an adept in the art of reconciling the separate parts of a composition with its main subject-matter and explaining it along with matters, not expressed by the author but merely hinted at by him. He should also be capable to introduce relevant matters and refer to allusions by way of explanation. He should be not only an object of reverence due to his freedom from lethargy but also familiar with the trend of the argument of the Vedas. The teacher, who explains to his pupils Sanskrit works through the medium of Sanskrit and Prakrit works through the Prakrit medium and also carries on teaching works of both the languages by taking resort to popular dialects, is both father and mother to his pupils and is a veritable wishing-stone to them, rescuing them as he does from various future hells by imparting instruction in the Śāstras. What other relation a man has got in this world like a teacher who dispels from his mind, by means of the rays of his speech, the darkness arising out of the night (of ignorance) of this great universe? He is, therefore, a veritable brilliant sun. One should neither be perturbed in his rudeness or opposition nor feel his excreta in illness loathsome but should pacify

him when angry, offer consolation to him when dejected and nurse him with proper care and segregation when diseased.'

The fifteenth topic—Rules of hearing the explanation

'The good person, who has thus listened to the explanation from the lips of the teacher, should carefully ponder over his duties, conducing to his welfare in the next world. While so listening, he should face towards his teacher, reverentially salute him and be alert and attentive, without allowing any digression to interfere with the lecture. If a doubt arises in his mind about a statement of the teacher, he should respectfully ask him in express words after the latter has finished his speech. He should not openly contradict the exposition of the teacher but act up to his instructions, as the advice of both the physician and the revered teacher should always be followed (in learning and treatment of diseases respectively). One should not imitate the actions of one's teacher, as he is like the heat of a blazing fire. One, who introduces digressions in one's teacher's lecture, becomes certainly guilty of Brāhmaṇa-murder. He, who, after having listened to the exposition of a branch of learning or received practical training in a good art from one teacher, spreads the fame of another teacher, is also guilty of the same sin. He, who forgets out of carelessness a good branch of learning, once learnt by him, permanently goes to a severe and terrible hell. But the good or bad actions, done by a person, who has realised the import of the Śāstra, are hundred times meritorious than his simple realisation of it.'

The sixteenth topic—Method of reading

'A learned reader should thus slowly and after due deliberation read out the contents of treatises on penance and quietude and also spiritual works, leading to heaven and acquisition of religious merit. An angry utterance or the description of the ravages of a battle should be delivered hastily, while an amatory composition should be read out in a sweet, thoughtful and appreciative fashion. There should be stops in the reading at the end of each canto, chapter or story as the case may be, indicated by the loud utterance of words. After the

close of a course of reading, an intelligent reader should do acts, proclaiming the peace of the world and then sprinkle holy water for that purpose on the listeners with the utterance of the following formula:—

"'Let all of you say 'We have heard well', 'The vow has been well discharged'. Let the explanation, just heard, conduce to permanent results. Let all people engage themselves in religious actions. Let victory ever attend the king. Let the pious teacher be always immune from diseases." After listening to the above utterance, all the assembled persons are to go back to their respective places.'

The seventeenth and eighteenth topics—Method of thinking and the concluding procedure

'The disciplined and intelligent listeners should think from day to day over the subjectmatter of the book, read out to them, in the light of the context, reasoning, diverse possible interpretations and individually selected knotty points.'

'The mind of the listener of an entire Śāstra becomes full of devotion and the Śāstra helps to convert his worldly desires to quietude and entirely correct his faults, if any. One should, neither disrespectfully nor being devoid of religious fervour, listen haphazardly to a Śāstra but should be modestly disposed, while at the close of a reading of the same one should discuss its contents. One should first honour the reader according to one's capacity and revere the teacher just like one's father.'

The nineteenth and twentieth topics—The gift of the new copy to a Brāhmaṇa and the procedure of teaching

'Similar is the procedure to be adopted in the case of a gift of learning to a Brāhmaṇa expositor by leading him to one's house. Such an expositor should not only be possessed of intellect and good behaviour but also be conversant with the Vedas and the Smṛtis. This gift is to be made with the desire of attaining great pleasures.'

'One should, after having well propitiated a teacher with wealth

or many clothes, should cause instruction to be imparted by him to a mumber of good and intelligent pupils, born of high families'.

The twenty-first topic—Effects of gift of learning

'This gift of learning is known to be the best of all gifts and is also the best antidote to a person's going to hell (for sins committed by him previously.) The pious and fortunate man who makes a gift of learning in accordance with the above procedure derives the religious merit of the performance of ten horse-sacrifices, a hundred meritorious acts and a thousand *Rājasūya* sacrifices, properly performed. The religious reward, reaped by a man by a gift of learning, is tantamount to that of a giving away of tracts of land, yielding all sorts of crops and containing underneath all kinds of jewels, to Brāhmaṇas on a solar or lunar eclipse day. The donor of learning dwells in heaven for so many thousands of years as there are syllables in the MS., so gifted and drags up from hell and leads to heaven so many generations (of his ancestors) as there are lines containing those syllables in that MS. and himself enjoys pleasures in heaven together with his family for so many thousands of *yugas* (i.e. cycles of existence) as there are folios in that MS. The sins, committed by a person in hundreds of births, are all washed away by a gift of learning. A really good, blessed and intelligent man is he who is in the habit of making gifts of learning. By making such a gift according to one's means and being devoid of pecuniary insincerity, one reaches the holy and permanent worlds, full of all sorts of pleasure. Those persons of virtuous disposition and great intellect, who make gifts to scholars of inkpots, penrods and things to cover MSS. with, in accordance with the above procedure, reach the same auspicious worlds as those attained by donors of learning. He, who listens to this description, also gets rid permanently of the sins, committed by him in seven previous births.'

Chap. LXI—Gift of healing (including the founding of hospitals)

This chapter is also full of verses quoted from the Nandipurāṇa, amounting to 13, while V. D. (2 verses), M. bh. (1 verse),

Skandapurāṇa (1 verse) and Saṃvarta (1 verse) have also been quoted. The purport of the Nandipurāṇa verses is first given below:—

'Since the four puruṣārthas (goals of life) viz. dharma, artha, kāma and mokṣa, depend upon health, he who provides for securing this may be said to have made gifts of everything. One should have a hospital (*ārogyaśālā*) founded and have it equipped with highly efficacious drugs, patients' dresses, a competent physician and menials' quarters. The physician should be not only learned and experienced but also familiar with the efficacy of particular drugs, Materia Medica and Pharmaceutical Chemistry, including the knowledge of the potency and reaction of chemical substances and deciphering of therapeutic plants. Such a physician should be able to enter, as it were, with the help of his intelligence into the body of his patients like mystic sages (*yogins*). He should also know the different constitutions, diets and vessels of the body of the patients. He should be always active and should know the etiology and diagnosis of diseases. He should be able to adapt his treatment to time and place and find out the particular part of the body to be medically treated. He should be proficient in the Science of Āyurveda with its eightfold divisions and also in the summary procedures of treatment.

The religious-minded person, who engages such a good doctor and founds such a fully equipped hospital, is not only pious but also intelligent and successful in life. One, who completely heals out of compassion a single diseased person in a hospital with proper drugs and plasters, goes along with his seven ancestors to the world of Brahman. A poor man also reaps the reward of healing another person as far as his purse permits, as he has neither a doctor nor a hospital for treatment of patients. One also attains the permanent world, described above, by curing another person, suffering from the excess or paucity of either wind, bile or phlegm, either with the help of a root or by means of massage. That person, who cures the malady of other persons by some simple means, also reaches the beneficent worlds, unattainable by the performers of sacrifices.'

'The high-souled man, who supplies collyrium to a Brāhmaṇa to cure the optic afflictions of the latter, reaches the highly brilliant world

of the Sun and having lived there for a whole *yuga*, that fortunate person comes back happy and successful to this world and enjoys permanent immunity from diseases of the eyes, just like a celestial being.'

Kane devotes a short paragraph only to this topic, referring to Aparārka's (pp. 365-366) quoting a long passage from the Nandipurāṇa about the founding of hospitals and to Hemādri's (dāna, pp. 893-95) quoting the same passage and another from the Skandapurāṇa to the same effect. The long passage from the Nandipurāṇa, quoted both by Aparārka and Hemādri, is the same, except the last two verses, cited by our author and translated just above.

The Skandapurāṇa verse, quoted both by our author and Hemādri, as mentioned above, is to the following effect:—

'O you the sage among Brāhmanas! he who saves a poor, ignorant or unconscious person, afflicted with diseases, from his afflictions according to his capacity, frees himself from the sin of Brāhmaṇa -murder'.

The purport of the verses, quoted by our author from Samvarta, Mahābhārata and V.D., are given below one after another:—

'The person, who administers medicine and lotion and supplies diet to patients for allaying their diseases, becomes not only hale and hearty but also happy and long-lived.'

'O best of kings! nursing a patient or massaging his limbs is each superior in religious merit to the gift of a hundred cows'.

'He who nurses or administers medicine to a diseased person, reaps the reward of giving back his life and becomes himself cured of diseases. Gift of money, intended to cure patients, also conduces to immense results.'

Chap. LX—Gift of protection (from death and intimidation)

This chapter consists of 44 verses only, the majority of them being quoted from the V.D. (22 verses) and Nandipurāṇa (9 verses), the rest being collected from the Rāmāyaṇa (2 verses), M. bh. (3 verses), Varāhapurāṇa (2 verses), Manu, Yāj., Viṣṇu, Samvarta, Yama and Narasiṁhapurāṇa (1 verse each).

The purport of the V.D. verses only is given below, that of quotations from other works being almost similar:—

'One who affords protection to another person practically gives him everything. On the other hand the cruel wretch, who drives away a refugee, suffers in hell for many thousands of years. There is no doubt about the fact that he who saves another, afraid of losing his eyesight (at the hands of a third person) reaches the world of Brahman. Plucking out one's eyes, being a greater vice than killing, should never be resorted to by a king in relation to any subject. It is said that the scoundrel, who plucks out the eyes of others, himself surely remains blind up to the end of the *Kalpas* (i.e. cycles of existence) and does not regain his vision for thousands of *Kalpas*. It is also said that he, who saves another, suffering from the fear of mutilation of his limbs, dwells in the world of Rudra up to the very end of the *Kalpas* and at the beginning of a new *Kalpa* becomes endowed with spiritual knowledge. The good man, who effects the release of another, afraid of being imprisoned, himself becomes free from all bonds and goes (after death) to the world of the *Bhṛgus*. One who sets free a person, got afraid of being sent to exile or chastised, becomes free from all sorts of miseries and reaches the world of the *Sādhyas*. The good man, who protects a person, afraid of being robbed of his wealth, reaps the reward of making a positive gift and the commendable person, who succours another, afraid of being insulted, reaches heaven and is worshipped by the gods. Whatever virtuous acts are performed by a person, after having been protected by another (from the abovementioned causes of fear), are also shared by the protector. The saviour of even beasts, birds, trees, creepers and grass also reaches heaven. The good man, who purchases a beast, gone to the hands of a butcher, (for the purpose of setting it free), also goes to heaven and if reborn, becomes always happy. There is no gainsaying the fact that the man, who saves the life of even worms and insects, resides in heaven for many thousands of years. He, who effects the release of a person from the hands of the king, a thief or an enemy or from the clutches of a venomous reptile, reaps the religious reward of the performance of a horse-sacrifice. The saviour of a person, fallen

into fire or water or in an untoward or insurmountable place, also gets the same reward.'

Our author makes the following short comment at the close of this chapter (pp. 566-567):—

'The present chapter is very explicit. Unwarranted slaughter of animals is always forbidden. Persons, got afraid of death, imprisonment, exile, mutilation of limbs, theft, insult and similar other afflictions at the hands of others, should be first comforted with words and then saved from those dangers as far as that is possible. Beasts and birds at the hands of butchers should be bought and then set free. So this gift of protection is not simply formal. It should, however, be offered, having taken all the gods as its presiding deities and a great prosperity as its motive cause.'

ERRATA

		Read		For
p. 3	n. 7	तत्रादौ		तत्रश्दौ
p. 5	l. 7	कल्पानां		कन्यानां
p. 7	v. 62	पौण्ड्रेवा०		पौण्ड्रेरा०
p. 25	l. 12	कारयेद्बुधः		कारयेद्बधः
p. 30	l. 12	भवेत्		भुवेत्
p. 32	l. 10	गुणोत्तर०		गुणोन्तर०
,,	l. 14	न्यायार्जित०		न्यायर्जित०
p. 33	l. 14	श्रद्धायुक्ते		श्रद्धायुक्ते
p. 34	l. 23	विशेषाद्बधयुक्तासु		विशेषाद्बधयुक्तासु
p. 55	l. 5	यन्त्रलोपो		मन्त्रलोपो
,,	l. 6	यन्त्रो		मन्त्रो
,,	l. 15	पूर्वं		पूर्वं
p. 66	l. 15	वज्रं		वज्रभ्रकं
p. 69	n. 5	कर्तृ		कतृ
p. 74	l. 19	अथर्त्विजो		अथत्विजा
p. 81	heading	प्रथमदिनकृत्यम्		प्रथमदिनकृतम्
p. 82	l. 4	द्वितीयदिनकृत्यम्		द्वितीयादनकृत्यम्
p. 85	heading	तृतीयदिनकृत्यम्		तृतीयदिनकृतम्
p. 87	l. 11	वृहस्पतिर्न		वृइस्पतिर्न
p. 106	n. 3	A	before	मयातुल
p. 136	n. 1	A	,,	०शनं
,,	n. 2	bracketed		backeted
p. 140	n. 6	portion		porrion
p. 142	l. 8	१६॥	after	विष्णोः ॥
p. 146	n. 4 (l. 3)	A	,,	and
p. 149	n. 16	reads the		the reads
p. 151	n. 4	4	before	I. O.
p. 154	l. 14	प्रणिपत्य		प्रतिपत्य
p. 165	n. 3	I. O.		I.
p. 209	l. 4	दद्यात्		दद्याम
p. 220	l. 1	०वर्तः		०वतः
p. 239	heading	जलधेनुदानम्		जलधनुदानम्
p. 252	n. 16	सच्छत्रोपानत्कां		सच्छत्रपानत्कां
p. 255	l. 14	धेनुदानावर्तः		धनुदानावर्तः
p. 303	l. 3	3		8
p. 306	l. 3	अनड्वहः		अनड्वहः

p. 316	l. 3	दानबृहस्पति.		दानबृहस्पति
p. 317	l. 12	सम्वर्तः		सम्वर्त
,,	l. 17	बृहस्पतिः		बृहस्पति
p. 405	l. 10	3		8
p. 409	l. 13	सजलशीतलः		सजलशीतलाः
p. 453	heading	प्रजापतिदैवत०		प्रजापतिदवत०
,,	l. 13	सुगन्धि		सुगन्धा
,,	l. 16	रूपामर्चितां		रूपामर्चियां
p. 464	l. 16	तद्वृत्तान्तोद्भवं		तद्वृत्तान्तोद्भवं
p. 476	l. 20	गुरुमाराधयेद्बुधः		गुरुमाराधयेद्बधः
p. 477	n. 12	सर्वधर्मान्		सर्यधर्मान्
p. 481	l. 7	सुरायतनवेश्मसु		पुरायतनवेश्मसु
,,	l. 8	नागर०		नापर०
,,	l. 9	आरोप्य याने रत्नाढ्ये		आरोग्ययानरत्नाढ्ये
p. 489	l. 1	केयूराङ्गुरीयक		केयूराङ्गुरीयकं
p. 493	n. 1 (l. 2)	चतुर्विंशतिमः प्रोक्त.		चतुर्गिशतिमः प्रीक्तः
p. 495	heading	[1]ग्रैष्य०		ग्रैष्य०
p. 512	n. 6	आम्रादीनां		स्माम्रादीनां
p. 517	heading	नाना०		ताना०
p. 519	l. 2	१—२१क		१।२१क
,,	l. 4	१॥	after	महान् ॥
p. 520	heading	दानसागरः		दानसागर
p. 537	l. 5	यथार्थिने		यस्रार्थिने
p. 544	l. 5	प्रयच्छन्ति		प्रयच्छन्यि
p. 559	l. 16	०प्रमुख०		०प्रमुखा०
p. 576	l. 14	प्रीत्यर्थं		प्रत्यीर्थं
p. 589	l. 7	यदाऽऽयाति		यदा याति
p. 594	l. 6	सप्तरत्नानीति[6]		सप्तरत्नानीति
p. 619	l. 16	विष्णुः		विष्णः
p. 639	l. 8	पौष्णे		पाष्णे
p. 652	heading	नानादैवत०		नानादवत०
p. 657	l. 7	निखिल		निखिल
,,	l. 11	सहस्रावच्छिन्ने		सहस्रावच्छिन्ते
p. 662	l. 10	13		18
p. 667	heading	विप्रकीर्ण०		वप्रकीर्ण०
p. 740	l. 14 (1st column)	562		652
p. 744	l. 15 (1st column)	562		563

Index of Vedic mantras with identification

(The figures to the right refer to the pages)

ऋग्वेदः

यजुर्वेदः

सामवेदः

अथर्ववेदः



Index of Non-vedic quarter-verses and part prose quotations

(N. B. Big chapters quoted from the Agnipurāṇa, Matsya°, Nandi°, Devala and Viṣṇudharma and all the quotations from the Viṣṇudharmottara, which latter abundantly occur in almost every chapter, have been omitted from this index. The figures refer to the pages.)

अङ्गिराः—

अभिधानकोषादिः—

आदित्यपुराणम्—

आदिपुराणम्—

मार्कण्डेयपुराणम्—

यमः—